

Cultural and Intercultural Tasks in the Language Classroom to Develop Intercultural
Competence in International Business Administration Learners at a Colombian University

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CULTURAL AND INTERCULTURAL TASKS IN THE LANGUAGE CLASSROOM
TO DEVELOP INTERCULTURAL COMPETENCE IN INTERNATIONAL BUSINESS
ADMINISTRATION LEARNERS AT A COLOMBIAN UNIVERSITY

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AFFIDAVIT

I, Yesenia Milena Valarezo Fernandez, hereby declare that this master's thesis has not been previously presented as a degree requirement, either in the same style or with variations, in this or any other university.

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Abstract

This study explores the impact of implementing six cultural and intercultural tasks in the language classroom to develop intercultural competence in International Business Administration Learners at Universidad Libre. The participants of this study were 31 students who belonged to the fourth English level and who were willing to participate in the study for 9 weeks. A mixed methods approach was used, which involved questionnaires, learning journals, and observations to collect data. The findings, analyzed through Bennett's Developmental Model of Intercultural Sensitivity (DMIS) and the Ting-Toomey and Dorjee's Cultural Iceberg, revealed that the students have started to learn inter/cultural knowledge and understanding of deep cultural aspects, which have helped them become more interculturally sensitive towards cultural ambiguities and cultural differences. Factors such the students' English level, lack of training on critical thinking skills, lack of familiarity on the topic, and not having enough cultural and intercultural tasks that involve the development of self-awareness could have affected the lack of development of intercultural competence in some students. The detailed findings could help future studies on the development of intercultural competence in the language classroom.

Keywords: intercultural competence, intercultural knowledge, attitudes, intercultural sensitivity.

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Chapter 1: Introduction

Education is considered as a personal, social, cultural, and continuous process based on the well-rounded development of the human being (General Law of Education 115 Act, 1994). One aspect of a well-rounded education in this globalized world is the development of a foreign language since “it is assumed that learning a language broadens students’ intellectual horizons and fosters an understanding of diverse cultures and societies” (Kubota, 2009, p. 613). Over the past decades, learning a foreign language has become essential to most institutions since it is considered a fundamental aspect in order to learn about knowledge and cultural characteristics of different communities.

Throughout the learning process, many academics, who have enthusiastically devoted a large amount of time on language learning, have realized that this learning process not only involves the acquisition of linguistic skills but also cultural knowledge and awareness (Council of Europe, 2001). This perception acknowledges that learning cannot be limited to the teaching of language skills (Chlopek, 2008); rather, it is necessary to combine them with intercultural competence to “enable the individual to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new cultural experiences” (Council of Europe, 2001, p. 43). Intercultural competence, then, empowers the individual’s knowledge, skills, and attitudes to help him/her become competent in different areas of knowledge.

Recently, higher education institutions have been trying to improve their competitive strategies to help their professionals to be highly qualified in the global market. These new strategies have been linked to the acquisition of a foreign language, often English due to its importance in the international commerce and internationalization processes. Internationalization, as a current trend to enhance and transform education, has

been seen “as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education” (Knight, 2003, p. 2).

This intercultural dimension allows individuals of different cultural contexts to communicate among themselves, and maintain their culture while valuing others (Byram, 2000). Therefore, the internationalization component alongside English language development could become important tools to help professionals develop the necessary competences.

Following this national and international trend, Universidad Libre, in its mission statement and as a promoter of well-rounded education, acknowledges the importance of intercultural competence to continuously construct a better country that respects and tolerates people from different cultural backgrounds (Universidad Libre, 2018b). Particularly, in the effort to help its International Business Administration professionals to be competent in the business market, it has decided to incorporate an English component within its study plan to develop communicative language competence and intercultural awareness alongside content addressed to international business issues to prepare its learners confront situations they may encounter as future international business people. However, these aspects have not been systematically taught or evaluated in the classrooms, creating a gap in the educational process.

For this reason, the project presented in this thesis has focused on the development of intercultural competence in the English classes to help learners go beyond their linguistic skills and content knowledge and to explore certain cultural behaviors since cultural awareness attempts to facilitate comprehension, motivate interactions, and promote respect towards others. Therefore, cultural/intercultural awareness alongside linguistic skills contribute to the learners’ effective communicative competence, allowing them to interpret

messages from different cultural backgrounds and to change or adapt behavior that leads to successful communication. The purpose of this awareness is to “facilitate learners’ interaction with some small part of another society and its cultures, with the purpose of relativizing learners’ understanding of their own cultural values, beliefs and behaviors, and encouraging them to investigate for themselves the otherness around them” (Byram, Nichols, & Stevens, 2001, p. 3). With this, I do not pretend to just bring one particular culture to the classroom, even though I use two countries to develop intercultural competence, rather to make learners aware of cultural diversity to value those differences in culture, beliefs, and behaviors as their own. Then, if they ever have the opportunity to socialize with people from other cultural backgrounds, they can understand them better without judging their differences. Therefore, this project examines the impact of developing the intercultural dimension in a foreign language classroom.

Research Question

Taking into consideration all these aspects, the main research question that guided this study is the following:

How can the implementation of cultural and intercultural tasks in the language classroom develop intercultural competence in International Business Administration learners at Universidad Libre?

In order to answer this main question, the following sub-questions were created:

- To what extent can cultural and intercultural tasks teach learners about their own and other cultures?

- How can cultural and intercultural tasks help learners of the International Business Administration program at the university to become more interculturally sensitive?

This research study, therefore, attempts to implement cultural and intercultural tasks in the English classes where both linguistic and intercultural competences could be taught. This new intercultural approach in the language classroom would bring several benefits for Universidad Libre and its country. First, it would give learners the opportunity to explore their own culture and those of others to expand their intercultural awareness. Second, it would address the cultural aspect mentioned in Universidad Libre's mission statement to bridge the gap between theory and practice. And third, it would provide specific strategies to guide EFL teachers from the International Business Administration Program, or teachers from other majors that get interested in providing integral skills and knowledge to face national and international situations that frame this globalized world.

Additionally, the development of intercultural competence, in general, and in the language classroom specifically, is a subject that has been explored very little. Leask (2013) also reports on a lack of research in the area of Internationalization of the Curriculum (IoC) when she writes that experiences especially in "the developing world where there is work happening in IoC, notably Asia, Africa, and South America, are missing" (p. 101). In Colombia, for instance, not many studies have shown evidence that intercultural competence has been systematically taught in higher education institutions, creating a gap between the theory and practice that supports the development of well-rounded education.

In addition, focusing particularly in the Universidad Libre context, since this university announced the cultural aspect in its mission statement, very little has been done

to achieve this. In other words, Universidad Libre seeks to prepare learners for this twenty-first century that interconnects societies at a national and international level (Higher Education Academy, 2014), but it has not developed any specific strategies for the development of intercultural competence to guide programs and teachers to enhance this fundamental competence. Furthermore, up to this point, there have been no studies related to this aspect at this university.

Setting of the Study

The higher education institution, Universidad Libre, is a non-profit private university in Colombia that offers education to more than 30,000 learners in its different branches. In Barranquilla, where one of these branches is located, Universidad Libre provides undergraduate and postgraduate degrees to more than 4,100 students in diverse areas of knowledge, including the International Business Administration field. This specific program seeks to educate well-rounded learners in business contexts who can innovate, research, have a critical mind, respect cultural diversity, and have administrative and scientific knowledge that allows them to contribute in the development, innovation, and competitiveness of the national and international market economy demands (Universidad Libre, 2018a). With this mission in mind, the International Business Administration program has strengthened its major by incorporating an English language component within its study plan, envisioning the design of two more English levels for specific purposes within their new study plan. The aim of these last two courses is to focus the attention on the development of speaking competences to help learners participate orally in business meetings, employ a variety of oral delivery strategies for business exchanges, and

raise awareness of cultural diversity in business contexts, and thus, bridge the gap between English and the nature of the program.

Currently, the International Business Administration study plan encompasses four general English levels mapped under the Common European Framework of Reference for Languages (CEFR). Each English level follows a skills-centered syllabus, structured around a textbook that incorporates natural language in authentic contexts and task exercises for the development of the four macro communicative language skills as well as the cognitive, metacognitive, and socio-affective strategies needed for learning. In addition to the syllabus, the English levels contain a breakdown document that organizes the courses according to the academic calendar and, therefore, gives teachers a guide to follow. Each semester, the learners receive one (1) credit for each level, which they have to pay as part of their general tuition fee. Each credit has three (3) hours per week that accounts for a total of forty-eight (48) teaching hours throughout the whole semester, without any independent work established by the university. Therefore, the International Business administration learners attempt to reach an A2 language level in four semesters as presented in Table 1 below.

Table 1.

English of Universidad Libre for the International Business Administration Program

| Semesters | University Levels | CEFR Language Level |
|-----------|-------------------|---------------------|
| 1 | English 1 | A1 |
| 2 | English 2 | A1 |
| 3 | English 3 | A2 |
| 4 | English 4 | A2 |
| 5** | English 5** | B1** |
| 6** | English 6** | B1** |

The table above depicts the English levels provided by the university, which are mapped with the Common European Framework of Reference (CEFR) for languages, and the two English levels for specific purposes (**) that the program seeks to implement in the near future. Regarding the learners' English process, in the past few years, the university hired third-party institutions to teach English as a foreign language. However, due to the learners' lack of motivation and dissatisfaction with the service provided by those foreign language institutions, University Libre decided to create its own language institute in response to the urge for adapting new materials and methodologies to enhance the learners' knowledge on the acquisition of foreign languages, and, in turn, hoping to restore the learners' perception of the educational quality offered by the university. Nevertheless, the transition process was not as successful as expected.

In the transition process from the last third-party language institution, the university decided to apply a placement test to know the current English level of the learners. Despite their effort to obtain a real perspective of the learners' English level, this exam was not accurate for two reasons. First, it was a long paper-based test focused merely on grammar and reading comprehension, which was not enough to attain an actual panorama of the situation. Second, the learners did not perceive the placement test as a serious process, and most of them completed it in a short time, according to the Business Administration professors in charge of the process. At that moment, the university had not hired English professors, nor the English coordinator who would guide the learning process. Thus, the placement test was conducted by the university administrative and directive workforce who decided that all the learners had to continue in the level provided by the third-party language institution, grounding their decisions on the poor outcomes received. As a

consequence, the learners remained in their mixed level groups and continued in their initial enrollment.

At present, the university is unaware of the learners' language level. They continue taking classes in levels, but they have not been placed in them. Thus, each semester students register in the subsequent level, even if their real language level is different. Furthermore, something important to mention is that the International Business Administration learners are not mixed with other majors, which is an advantage because it is possible to develop the two last English courses focused on speaking and intercultural competences. The idea behind introducing intercultural competence in these two courses is to prepare learners to participate orally in business contexts while respecting and valuing businesspeople from different cultures.

Organization of the Thesis

This research project is structured in the following order. Chapter 1 has given an introduction to the project and highlighted the importance of intercultural competence in the foreign language classroom. It introduced the main research question and sub-questions that guide the research project, and identified the theoretical and practical gap in Colombia. Chapter 2 presents a general theoretical framework that discusses definitions, key concepts, and models for developing intercultural competence, which give support to the research questions. Additionally, it introduces the results and procedures of similar studies that have been conducted nationally and internationally in the same research field. Chapter 3 provides the methodology foundations used to develop this study. It focuses on the paradigm, the type of study, the participants, the intervention, the data collection

instruments and analysis procedures employed to answer the research questions, and ethical concerns that framed the study.

Chapter 4 describes the main findings of the research project. Chapter 5 elicits important information from the finding and connects them to the discussions sustained in the theoretical framework. It also evaluates, interprets, and explains the similarities and differences found in the studies reported in the theoretical framework in relation to the current project. Finally, Chapter 6 draws some conclusions and synthesizes how the study addresses the questions and main objectives. It also presents the significance of the study for the Colombian context, in particular for the EFL teaching/learning field, and closes by providing some recommendations to future research in the field.

Chapter 2: Theoretical Framework

Owing to the importance of intercultural competence to have well-rounded learners, the aim of the present study is to explore the development of intercultural competence among International Business Administration learners through the implementation of cultural and intercultural activities in the language classroom. In order to achieve this objective, this framework chapter puts together concepts related to internationalization of higher education at the national/sector and institutional level, intercultural competence, and some models that have been employed to develop and assess intercultural competence in the language curriculum.

Internationalization

For decades, the term internationalization has been interpreted from different perspectives. In the past, the term “internationalization” was broadly used for issues related to economic aspects of societies. Currently, in a broader view, it encompasses affairs that affect the global dynamics of all societies, including the political, the social, the economic, and the cultural lense, which all together contribute to the social development of mankind (Restrepo, 2006).

Nowadays, internationalization has increasingly gained popularity in the field of education, and the term “internationalization of higher education” has come to be understood as “the intentional process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff and to make a meaningful contribution to society” (De Wit, Hunter, Howard, & Egron-Polak, 2015, p. 29). It has been seen as an academic process that involves the partnership between national

and international institutions where learners and professors participate in strategic and collaborative activities, programs, or (research) projects (Thelier, 2005). For some people, it has been used as an academic strategy to expand the university horizons by establishing branches in other countries where learners can access to education via electronic devices or in person (Knight, 2004). Internationalization, therefore, has been explored through different dimensions with the purpose of implementing alternatives to satisfy the particular needs of institutions at the national/sector and institutional level.

Knight (2003) explains that internationalization “is also about relating to the diversity of cultures that exist within countries, communities, and institutions” (p. 2). At the institutional level, internationalization is as a way to “cultivate students’ cross-cultural comprehension and communication ability, which is emphasized by all the universities domestic and abroad, when setting up the development goals” (Wen & Qin, 2016, p. 192). It is the medium in which many institutions employ efforts to develop intercultural competency to transform learners’ mindset when dealing with the cultural diversity that exists within the national and international context. In other words, internationalization can also be a strategic tool to improve education.

At present, internationalization is often part of the strategic plans of universities and colleges (Berry & Taylor, 2014). It is one of the ways institutions face the challenges and needs that this globalized and technological world bring without leaving aside the essence of education. It promotes a transformation of the education system through academic curricula and programs that involve learner cultural exchanges, distance education programs, collaborative research projects and agreements, international publications, and of course, learning foreign languages (Codina et al., 2013).

Another form of internationalization is Internationalization at Home (IaH). This type of internationalization is defined as “the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments” (Beelen & Jones, 2015, p. 69). In this sense, IaH gives learners the opportunity to acquire knowledge, skills, attitudes, and awareness from other societies without investing in costly cultural exchanges, since this type of internationalization assumes that not all learners will have the opportunity to travel abroad. Then, as Beelen and Jones (2015) describe, “Internationalization at Home comprises activities that help students develop international understanding and intercultural skills” (p. 61).

One important part of Internationalization at Home may include some activities that are often attributed to the idea of Internationalization of the Curriculum (IoC). Leask (2015) defines IoC as “the incorporation of international, intercultural and/or global dimensions into the content of the curriculum as well as the learning outcomes, assessment tasks, teaching methods and support services of a program of study” (p. 9). In other words, IoC implies implementing a pedagogic curriculum structured with international and intercultural content that aims at “preparing 21st century graduates to live in and contribute responsibly to a globally interconnected society. It is driven by a vision to promote a high quality, equitable and global learning experience for all students [...], irrespective of their geographical [context and background]” (Higher Education Academy, 2014, p. 3). All the aforementioned reasons, then, support the idea that internationalization is essential to higher education institutions.

Contextualizing the previous views, it is possible to find that internationalization in Colombian has slowly progressed (Restrepo, 2006). Economically, it has been developed

since 1969 after the Andean Pact, later known as Andean Community of Nations (CAN), in which the South American countries such as Peru, Ecuador, Colombia, and Bolivar signed an agreement to attain an integral, more balanced, and autonomous development (Salgado, 1995). Other agreements were signed such as the Southern Common Market (MERCOSUR) in 1991, where Colombia participated as an associate country (Arieti, 2016), and now the Free Trade Agreements (FTAs) established in 2012 with several economically powerful nations such as the United States. What all these associations have in common is that their emphasis has been in the business sphere. Internationalization in Colombia, then, was an economic internationalization that did not really affect the higher education institutions. Rather, it mainly was used as an economic vehicle to access to many international companies, aiming to do business in equal conditions.

Also, in Colombia, the government has taken advantages of this strategy to implement a foreign language program with the goal of strengthening English in Colombia. Since 2004, the National Ministry of Education (2015) has recognized the importance of learning English as a foreign language to prepare competitive citizens to this globalized era they face today. As a result, since then, the National Ministry of Education (2005) has been implementing the National Bilingual Program, which incorporates communicative competences, in accordance with the Common European Framework of Reference for Languages and information technology tools to foster competitiveness at a global level. The National Ministry of Education (2005) claims that this globalized world requires bilingual citizens because being able to communicate in another language allows individuals to cope better in conversations, expand their horizons, be opened to different contexts, acquire and spread knowledge, understand and be understood, be transformed, and transform the society.

The above information shows that Colombia is implementing policies and practices related to internationalization. However, with regards to internationalization of higher education, Jaramillo's (2005) study revealed that the Colombian universities have explored internationalization mainly through foreign language training, mobility activities, and partnership with international universities, failing to incorporate it into their academic curriculum or policies. Nevertheless, in contrast to what Jaramillo says, recent studies in some Colombian universities have taken some steps towards including internationalization in the curriculum by offering discipline course in English, known as English medium instruction (EMI) (Corrales, Rey, & Santiago, 2017). Therefore, as Li (2013) states, "it is thus an obvious challenge for educators that alternative pedagogical arrangements should be explored to cultivate global competence for a larger student population from a wider range of programs" (p. 126).

Intercultural Competence

Another concept that is important to this project is that of intercultural competence. In order to understand this, it is important to review the history of the concept and its main components.

In a very broad sense, culture is "a multidimensional phenomenon that encompasses processes, products and results of human activity, material and spiritual, transmitted from generation to generation in a non-biological way" (Mironenko & Sorokin, 2018, p. 338). Culture, in this "multidimensional" sense, can be understood in two aspects; as *big C* and little *c* culture (Chlopek, 2008; Lafayette, 1997), also known as *objective* and *subjective culture* (Bennett, 1998; Cushner & Brislin, 1996). However, culture has also been represented as an iceberg, where its upper (surface) and underwater (deep) layers depict

visible and nonvisible cultural traits of values, beliefs, attitudes, and practices shared when communicating with people of other cultural groups (Ting-Toomey & Dorjee, 2019). In this sense, according to Ting-Toomey and Dorjee (2019), culture is defined “as a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of an identity community” (p. 14).

For them, the upper layer (*Surface culture* henceforth) is related to observable characteristics of every culture such as fashion, trends, and pop culture to mention some. While the underwater layers (*Deep culture* henceforth) can be seen from three different culture levels: Intermediate culture (symbols, meanings, and norms), *Deep culture* (traditions, beliefs, and values), and Seafloor humanity (universal human needs). These latter cultural levels, that will be encompassed into one *-Deep culture-* for the purpose of this study, represent the hidden behavioral aspects that adapt to everyday communication held by individuals of different cultural groups. Then, it is in this *Deep culture* where intercultural communication and competence are developed since “intercultural” implies the combination of cultural groups that entail “people from different countries, people from different regional, linguistic, ethnic or faith groups, or people who differ from each other because of their lifestyle, gender, age or generation, social class, education, occupation, level of religious observance, sexual orientation, etc.” (Council of Europe, 2016, p. 20).

For decades, intercultural competence has been explored in different disciplines and approaches such as intercultural education (Repana, 2008), cross-cultural communication (Hurn & Tomalin, 2013), multicultural competence (Stuart, 2004), global competency (Flammia & Sadri, 2015), and intercultural sensitivity (Bennett, 1986), all of which are related. According to a definition provided by Fantini (2007), intercultural competence is

“a complex of abilities needed to perform *effectively* and *appropriately* when interacting with others who are linguistically and culturally different from oneself” (p. 74). This definition defines “effectively” as how people see their own behavior towards other cultures, and “appropriately” as how that behavior is interpreted by foreigners. However, Fantini and Tirmizi (2006) do not limit it to a set of abilities. Indeed, these scholars consider intercultural communicative competence, also known as intercultural competence, as the result of interactional systems that provide “unique perspectives” to the individuals from interactions.

Similarly, Byram (1997) defines intercultural communicative competence in interactional terms. It is the interaction between native and non-native speakers whose sociocultural characteristics permit individuals to understand each other in the same context. This definition emphasizes the importance of developing intercultural competence to successfully communicate with speakers of other languages and cultures, and, thus, avoid situations that could lead to misunderstandings that hinder the communication process (Chlopek, 2008). However, to become successful intercultural communicators, it is necessary to consider three components that have been recognized for many scholars as key elements to develop intercultural competence: knowledge, skills, and attitudes.

Many scholars concur with three components to be considered when talking about intercultural competence. According to Byram et al. (2001), “the components of intercultural competence are knowledge, skills and attitudes, complemented by values one holds” (p. 5). For them, to be interculturally competent means that learners do not only need linguistic competence and a good attitude towards others, but also an awareness and respect for their own culture since their attitudes towards their own culture and others are the core of intercultural competence. This thought is supported by Martin and Vaughn

(2010) when they state that “teaching about cultural differences or training cross-cultural skills before understanding the individual’s awareness of differences can be dangerous” (p. 3). They explain that this lack of awareness can create “overgeneralization” problems that lead to stereotypes in which people exclude others for being culturally different. Moreover, they emphasize that changes in attitude, by itself, do not influence the knowledge of cultural diversity that each individual hold. They claim that just because people receive instruction to develop intercultural competence does not guarantee they will accept and respect the cultural diversity that surrounds them because it requires a complex system that incorporates knowledge, skills, and attitudes, including awareness of one’s own culture and those of others to become intercultural communicators.

Therefore, the first component, *knowledge*, aims at helping learners acquire knowledge about the functionality of their own societies and those of others to understand the different lenses in which individuals can see the world (Byram et al., 2001). For Deardorff, (2006b), the knowledge that Byram et al. (2001) mention includes “cultural self-awareness (meaning the ways in which one’s culture has influenced one’s identity and worldview), culture-specific knowledge, deep cultural knowledge including understanding other worldviews, and sociolinguistic awareness” (p. 1). These aspects tend to expand the individual’s background knowledge to a more global or international context, seeking to see the world from different perspectives.

Likewise, Bresciani (2008), Hunter, White, Godbey (2006), Li (2013), and Reimers (2009) agree that a solid understanding about the term internationalization, factual knowledge, and culture shape learners to become globally competent. Being globally competent is interpreted as being “able to understand the interconnectedness of peoples and systems, to have a general knowledge of history and world events, to accept and cope with

the existence of different cultural values and attitudes and, indeed, to celebrate the richness and benefits of this diversity” (Commission on International Education, 1998, p. 4). In other words, this kind of knowledge helps learners understand and make sense of foreign cultures to effectively communicate and move around professionally in the national and international context.

The second component that is a part of intercultural competence relates to *skills*. According to Li (2013), establishing the specific skills required for international learning has provoked controversy among academics. In Li’s work, he reports that the American Council on Education (2008), in the ACE/FIPSE Project titled *Lessons Learned in Assessing International Learning*, suggests some specific skills that learners should acquire to gather data and solve problems that they will encounter in learning contexts.

Additionally, he presents three “subdimensions” of this component, as described below:

- (1) the ability to acquire, analyze, and evaluate information and use cultural references to think critically and solve practical learning problems (Deardorff, 2006a);
- (2) the skills to listen, observe, and relate, so that one can communicate and connect with people from other cultural backgrounds (Bok, 2006); and
- (3) the capacity to use acquired knowledge to extend one’s access to learn the unknown.

(pp. 128-129)

In Li’s perspective, those subdimensions attempt to equip learners with a wide array of individual abilities in which learners are capable of acquiring and understanding information in multicultural contexts by communicating with others or using school inquiry methods. Other scholars such as Bennet (1993), Council of Europe (2001), and Kubota (2009) include the learning of a foreign language as one of the important skills of intercultural competence.

The final component of the intercultural competence is *attitude*. Attitudes relate to the way of thinking, feeling, or behaving towards something. This component can be demonstrated by a person being open to socialize and behave distinctly without making presumptions about people's cultural values, beliefs, and behaviors (Li, 2013). It depicts people's enthusiasm to engage in conversations with foreigners through the acceptance and understanding of different cultures (Reimers, 2009). It actually encourages learners to develop curiosity and to withhold making quick judgements (Byram et al., 2001; Deardorff, 2009). Therefore, from this perspective, two dimensions have derived from the attitude component. Green and Olson (2003) suggest dividing it in (1) willingness to engage in intercultural experiences, and (2) open-mindedness to different and uncertain cultural situations.

Nevertheless, Martin and Vaughn, (2010) state that "social science research indicates that our values and beliefs (i.e., our attitudes) about equality may be inconsistent with our behaviors, and ironically we may be unaware of it" (p. 8). This aspect brings to the forefront an aspect that is connected to knowledge, skills, and attitudes: awareness. Martin and Vaughn (2010) acknowledge that our attitudes help us recognize our culture and beliefs and stress that awareness highlights the conscientious analysis of the attitudes one holds to understand cultural differences. They argue that awareness happens when individuals are aware of their behavior towards otherness, implying that even though they separate them, attitudes assist awareness to create a set of complex components that aim at helping learners become intercultural communicators. This means that learners can interact with people, respect, and be aware of their own values, beliefs, and behavior to understand the world, whether or not they share the same language and context.

Something important to mention about intercultural competence is that even though many scholars have tried to express the importance of intercultural competence in the language classroom, others oppose to the idea of integrating culture in their curriculum due to several limitations. Such limitations are linked to the overloaded language curriculums used, the unfamiliarity to the teaching approach, the complexity of cultural topics, the doubtful decision on what type of culture to teach, the integration of language and culture, and the concerns of taking learners to the advanced level institutions require to successfully meet standardized and international tests in which intercultural dimensions are overlooked (Bennett, Bennett, & Allen, 2003). Then, as a consequence of all the aforementioned, intercultural competence remains isolated and neglected in many institutions, especially in those ones of primary and secondary levels.

However, the panorama may change in some aspects at university levels where content-knowledge is important to the curriculum. At this level, this change may relate to the fact that one of the main objectives of many university programs is to help learners to be able to communicate and respect people from diverse cultures. They often see intercultural dimensions as important factors for developing learners' capacities at cognitive, affective, and sociocultural levels. For them, learning communicative language skills would not be enough to help their learners become competent in a language because "the person who learns language without learning culture risks becoming a fluent fool" (Bennett et al., 2003, p. 237). Therefore, Bennett et al. (2003) suggest exploring intercultural competence to discover its role in language learning and gives strategies for teaching it alongside language skills.

Theoretical Models of Intercultural Competence

In the theoretical field, several models have been developed to conceptualize the dimensions of intercultural competence in higher education institutions. One of those models has been coined as the Developmental Model of Intercultural Maturity designed by King and Baxter-Magolda in 2005. This model consists of integrating a range of attributes that incorporate three major dimensions of development: cognitive, intrapersonal, and interpersonal, all of which together are vital for individuals to be able to use their skills to perform complex life tasks in intercultural contexts. Additionally, it incorporates three levels of development: initial, intermediate, and mature, which international or bilingual learners can experience. This model employs a multidimensional framework that “describes how people become increasingly capable of understanding and acting in ways that are interculturally aware and appropriate” (King & Baxter-Magolda, 2015, p. 573), until they become interculturally mature, having “the capacity to achieve collegiate outcomes around diversity issues” (King & Baxter-Magolda, 2015, p. 589).

Similarly, Deardorff (2006b) presents the Intercultural Competence Model through a pyramid of processes that initially focuses on the development of attitudes, skills, and knowledge that comprehend the intercultural sphere, having attitudes as the basis of the process. This model intends to frame the internal and external outcomes of learners who have joined the internationalization efforts at higher education institutions. It depicts the degrees of competence from attitudes represented by the individual’s willingness to, openness to, respect and curiosity towards one’s and other cultures to the degree of interacting effectively and appropriately according to the knowledge, skills, and attitudes acquired in the process.

What these two theoretical models discussed above have in common are the goal of providing conceptual guidance for intercultural competence in three dimensions as well using them to categorize the outcomes that learners have gained after mobility-exchange programs and beyond. This therefore creates a gap in the curriculum, more specifically, in the language curriculum. However, the next model discussed, the Development Model of Intercultural Sensitivity (DMIS), could help bridge this gap since it gives all learners the opportunity to develop intercultural competence at campus while learning a foreign language.

The Development Model of Intercultural Sensitivity (Bennett, 1993) is not just a model to describe the stages that people go through when developing intercultural competence, but it is also a development model that aims to attain sensitivity towards different cultures, including their own. “The model is thus *culture-general* in the sense that it describes how learners overcome ethnocentrism regarding their own culture and how they achieve sensitivity to other cultures in general” (Bennett et al., 2003). It attempts to develop abilities to change cultural perspectives to understand, respect, interpret, evaluate, and adapt to different cultural situations and contexts. It allows the evaluation of the learners’ developmental readiness to deal with intercultural tasks, and permits the implementation of an appropriate sequence of activities that move learners progressively from ethnocentrism to ethnorelativism. Its foundations then rely on constructivist theories allowing individuals to construct and interpret meaning out of experiences gained in intercultural contexts, which help to the construction of “cognitive sophistication” (Cushner, McClelland, & Safford, 2012, p.155). Moreover, it permits institutions to develop intercultural competence alongside communicative language skills in the curriculum.

The Development Model of Intercultural Sensitivity - DMIS. Bennett et al. (2003) propose a sequential developmental model to describe the stages that people go through when developing intercultural competence. This model that they call “Development Model of Intercultural Sensitivity” consists of six stages labeled as denial, defense, minimization, acceptance, adaptation, and integration. They are arranged into two main sets: *Ethnocentric* and *Ethnorelative*.

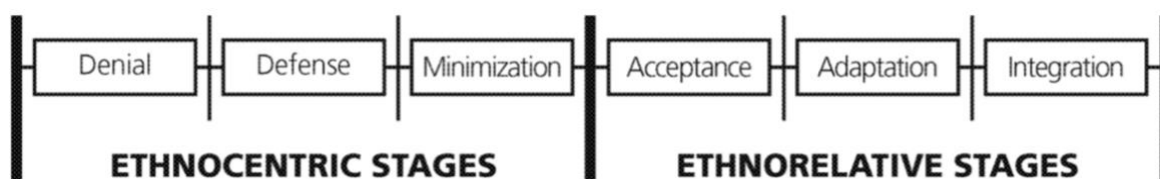


Figure 1. The developmental model of intercultural sensitivity (Bennett et al., 2003, p. 248).

Ethnocentric refers to the set of behavior where people believe in the supremacy of their own race and dehumanize others. Within that category is the first stage, *Denial*. In this stage, people are unaware of their culture and those of others. Their cultural limitation inhibits them from imagining other cultural alternatives to view the world, which may lead to producing interactions that make little sense in a particular cultural context. So, in order to help the students to go beyond this stage, educators need to teach culture specific information that allows students to learn more about other and their own culture as well as their similarities and differences (Bennett, 1993). In the second stage, *Defence*, people are able to identify other cultural differences, but they see them as a threat to their own culture. Additionally, people are prone to critically judge the correctness of certain cultures and behaviors based on oversimplified ideas that lead to create negative stereotypes of others and polarize cultural difference (Cushner, McClelland, & Safford, 2012). These aspects

can be dealt by managing feelings of anxiety that cause intolerance and disrespect towards other cultures (Bennett, 1993). Finally, the third stage related to the ethnocentric stance is *Minimization*. In this stage, people start understanding and assuming that there may be certain different behaviors, yet they cannot understand their nature; rather, they start finding similarities between cultures, mainly based on superficial cultural aspects. Therefore, since people in this stage may not consider that something good for their culture may affect other cultures, it is usually difficult to move students from this stage (Cushner et al., 2012). As a counterpart, Bennett (1993) indicates that the development of people's own cultural awareness and having the students to experience cultural differences is a must in order to move them to the *Ethnorelative* stages. He also claims that having the students work on the development of listening, analyzing, and observing skills also helps them to understand accurately cultural behaviors.

On the other hand, Bennett et al. (2003), claim that ethnorelativism permits people to acknowledge the existence of different behaviors, which leads to an increase in curiosity to the extent that people try to find ways to enrich their own culture through cultural difference. This set of stages involves *Acceptance* of people's own culture and others' culture. People in this stage may not be considered as specialists in cultural contexts, but they can identify the role of cultural difference to interact with others. Hence, to help the students move to the next stage, cultural specific knowledge needs to be taught to continue developing tolerance towards cultural ambiguity and respect for cultural beliefs and values (Bennett, 1993). In the subsequent stage, *Adaptation*, people are willing to change their cultural behavior to adapt those of other cultural contexts, and thus communicate successfully. Finally, the *Integration* stage also involves a change in people's own cultural behavior. People in this stage have the ability to recognize, interpret, and evaluate

behaviors easily from different cultural contexts. However, they are considered as *cultural marginal* since they do not focus on one or a combination of cultures: rather, they move in between cultures.

This last stage can be defined in two aspects: encapsulated and constructive marginality (Bennett et al., 2003). In encapsulated marginality, people who have not been exposed to the development of intercultural competence “are likely to appear self-centered, alienated, and unsure of their values, while at the same time exhibiting a high degree of knowledge and competence regarding other cultures” (p. 252). On the other hand, in constructive marginality, people develop an identity through the adaptation intercultural sensitivity stage. In this aspect, people are more open to a wide range of intercultural activities or encounters. The authors consider that “they are more likely to be sophisticated in intercultural ethics, to be inclined toward deep cross-cultural interpretation, and to be skilled in intercultural mediation” (p. 252). Therefore, while *integration* stage can be beneficial for some individuals, it can have a negative impact for others who have not intentionally developed intercultural competence.

Consequently, for the purpose of this study, the term intercultural competence refers to “the general ability to transcend ethnocentrism, appreciate other cultures, and generate appropriate behavior in one or more different cultures” (Bennett et al., 2003, p. 237). In other words, developing intercultural competence means that learners become more ethnorelative and develop abilities that permit them to recognize, interpret, and evaluate behaviors as well as be willing to interact in intercultural activities that foster their mental development.

Assessing Intercultural Competences

Assessing intercultural competence is a challenging task. However, assessing the attitude component is even more challenging (Fantini, 2007), especially, when measuring its changes regarding to values and standards that shape stereotypes and preconceptions (Dietrich & Olson, 2010). According to Deardorff (2011) and Suskie (2004), when assessing the knowledge, skills, and attitudes that are a part of intercultural competence, the first step to measure the outcomes, once a working definition is ascertained, is to prioritize particular aspects of intercultural competence. Those aspects should be based on the mission, goals, objectives, and purposes of the study, course, program, or institution. Then, after identifying those aspects, an ongoing process of discussions and dialogues among learners, professors, and the administrative workforce proceed to establish two or three particular aspects to measure.

Briefly summarizing how Deardorff (2011) recommends assessing intercultural competence, she affirms that setting goals and clear realistic measurable objectives requires a great amount of time and that it is vital to spend all the necessary time on this process because they are the foundation to select the methods and instruments to appropriately measure the learning outcomes. This means that well-designed outcomes statements are key factors in this process, as well as implementing a variety of assessment methods to encompass the intricacy of the competence, such as direct and indirect methods. Dietrich and Olson (2010) concur with this idea of having direct and indirect methods in order to capture multiple perspectives of international outcomes. In their words, direct measures “such as portfolios, capstone courses, performances, and examinations—require students to display their knowledge, attitudes, and skills. Indirect measures—such as surveys or interviews—ask students to reflect on their learning rather than to demonstrate it” (p. 149).

Furthermore, Deardorff (2011) believes that focusing first on one or two learning outcomes would be more practical for the process. In that way, each learning outcome could include a group of available assessment tools that employ one direct and indirect method, thereby having a mix of qualitative and quantitative methods.

Some studies have been carried out which help to see how other researchers have assessed intercultural competence. Prieto-Flores, Feu, and Casademont (2016) conducted a mixed-method case study of Internationalization at Home to assess the students' outcomes on intercultural competence, knowledge (desired internal outcomes such as flexibility, empathy, and adaptability), and racial discrimination and dominance after finishing the "Nightingale Mentoring Program." The program consisted in pairing one undergraduate student (mentor) with a primary or secondary student (mentees) of immigrant origin, to do activities together over an academic year. During that period, the mentors and mentees carried out intercultural activities that involved the mentees' culture, context, family, and friends to develop confidence through their relationship. The study had the participation of 105 mentors and 160 students that formed a control group. The control group had college students from different majors who applied for the program, but did not have the opportunity to participate in it due to the programs' capacity per year.

The data collection process gathered 95 surveys and 7 daily life stories from the mentors, and 71 surveys and 3 life stories from the control group, all which were analyzed through rubrics designed by Association of American Colleges and Universities in 2015. Regarding to the mentees, the results indicated that they had an advance in intercultural sensitivity, benefiting from a course on culture and the mentors' relationships. They showed positive behaviors of tolerance and understanding toward cultural diversity. On the other hand, the results from the mentors were not significant. The analysis on socio-

demographic differences and intercultural sensitivity showed an insignificant improvement on mentors since the results were similar to the control group. Moreover, in terms of racial discrimination and dominance issues, and relationships with other cultures (empathy, flexibility, and adaptability), the results showed that the control group had a slightly significant advantage over mentors, which could be attributed to their previous experiences with foreign or immigrant communities, and self-awareness of culture and diversity.

Another study using multi-methods was conducted by Dietrich and Olson (2010). It attempted to make progress on the international learning assessment field in U.S. higher education institutions. In their work, they provided a description and development of the *Lessons Learned Project* carried out to six institutions for three years. They explained that thirteen already available instruments and methods were evaluated to select ePortfolios, rubrics, and surveys as the qualitative and quantitative methods and instruments, due to their flexibility and adaptability to the learning outcomes. The rubrics were employed as a measuring tool to assess the ePortfolios while the designed surveys collected the learners' experiences in international contexts or factors that affect the populations' learning outcomes towards international issues. The results of the study showed that even though the institutions gained more knowledge about assessments, some of them failed in the process of the survey and ePortfolio approach due to their lack of familiarity in the assessment field and the complexity of the ePortfolio and rubric evaluation. Finally, these authors conclude that further research needs to be done to identify the appropriate assessment tool for each context since the learning outcomes are different for every institution, program, or course.

Other studies have been conducted with easy to administer and score instruments due to their practicality, reliability, and validity. Among the most popular ones are

patented inventories. The Intercultural Development Inventory (IDI), for instance, was developed by Hammer, Bennett, and Wiseman (2003) to assess the levels of intercultural sensitivity, understanding intercultural sensitivity as “the ability to discriminate and experience relevant cultural differences” (p. 422). In other words, it measures the ability to differentiate and behave in a particular way after being exposed to significant cultural characteristics that differ from one’s culture. The IDI was essentially designed to measure the development of intercultural competence established in the DMIS framework: Denial, Defense, Reversal, Minimization, Acceptance, and Adaptation and includes fifty (50) online-item questions (Hammer, 2011). So far, several studies have been conducted to validate the inventory, demonstrating it is a reliable tool for assessing intercultural competence (Hammer et al., 2003; Hammer, 2011; Michael et al., 2003). Nevertheless, even though it is a strongly validated and reliable tool to measure the development of intercultural competence, it is a high-costly tool that requires extensive training in order to implement the inventory, which prevent beginning researchers from using this in a non-supported institutional study.

As a consequence, some researchers have designed and shared adaptable assessment instruments to measure the students’ outcomes on intercultural competence. Li (2013), for example, conducted an experiment aiming to develop global competence / intercultural competence in two groups of students from different countries. The experiment consisted on a mandatory course where students had the opportunity to virtually interact about global issues related to their business major. The course involved 34 students from China and 34 students from the USA, over one semester. To measure the intercultural outcomes on skills, knowledge, and attitudes, an assessment team designed two validated, reliable, and cost-effective direct and indirect instruments to measure pre- and post- results. They did

this since they found that no measurement tools exist to assess each aspect of global competence and that the instruments based on these three competences that have been used in other studies were essentially grading rubrics (e.g., DeGarmo & Siemer, 2009; Lohmann et al., 2006; and Lohmann et al., 2008). Commercially available tools such as “Global Competence Aptitude Assessment by Global Leadership Excellence LLC, and the Global Competencies Inventory by Kozai Group, had been found to be oriented toward helping organizations screen potential expatriates, thus not particularly applicable to the higher education context” (pp. 133-134). The results revealed that in general Chinese and American students demonstrated higher intercultural competence, which sustained one of the hypotheses that “global competence is teachable by providing students with appropriate learning opportunities” (Li, 2013, p. 138).

In general, the studies mentioned in this section have all tried to determine the appropriate methods and instruments for assessing intercultural competence and have employed surveys, interviews, ePortfolios, forums, self-reports, among others, as well as expressed the ongoing need for further research on the topic.

Cultural and Intercultural Activities to Develop Intercultural Competence

According to Deardorff (2011), intercultural competence can be developed in post-secondary education by internationalizing universities “through the curriculum, and through co-curricular activities” (p. 69). The aim of internationalizing higher education institutions is to give learners the opportunity to experience the intercultural and global dimension in different areas through international exchanges, service learning, research, projects, simulations, and many other activities related to their major, which help them develop understanding of diverse cultural perspectives on different backgrounds. Activities such as

international cultural exchanges and service learning are regarded as essential ways to interact interculturally (Deardorff, 2011). Also, internationalization at home (Nilsson, 2003) is another crucial means to approach to intercultural competence, especially for those learners who do not have the resources to study abroad. The implementation of activities on campus, then, could be a way to involve learners in intercultural activities that foster the knowledge, skills, and attitudes needed to develop intercultural competency. Hence, to help learners become interculturally competent, they do not strictly need to travel abroad but rather engage in meaningful activities and events that promote the kind of interaction that allows them to compare, interpret, and expand the cultural awareness of their own culture and those of others that are around them, belonging to a national or international context.

Some existing evidence on using simulation games on cultural differences have showed some advances on developing intercultural sensitivity and competence. Hamburg (2014) conducted a qualitative and quantitative study to establish if it was necessary to implement a pedagogical intervention after identifying the students' current intercultural stage, based on the *Ethnocentrism* and *Ethnorelative* scale from Bennett et al. (2003), as well as to see to what extent the students can develop intercultural sensitivity and competence through simulation games. The data collection gathered through 200 questionnaires revealed that even though the students have been exposed to foreign countries, their lack of awareness on cultural differences is relatively high. Thus, the implementation of simulation games on intercultural differences, especially in the language classroom, was used as an alternative to develop intercultural sensitivity and competence while developing linguistic communicative skills. The results disclosed that the discussions held after playing the simulation games Barnga (Thiagarajan, 2006), BaFá BaFá (Shirts,

1970), Ecotonos (Saphiere & Nipporica Associates, Intercultural Communication Institute, 2011), and Randömia Balloon Factory (Grove & Hallowell, 2014) were a way to create cultural awareness in real life encounters. They found these as a method to break stereotypes and avoid misinterpretations, a way to solve intercultural problems at work, and an approach to understand that different strategies to face problems without disapproving others' values and beliefs exist.

Another study on cultural activities was conducted by Wang (2017). This qualitative study had a twofold aim: (1) to explore the impact of cultural activities on Chinese community / heritage language students born in Britain, and (2) to identify the most appropriate cultural activities implemented by two associations that organize around 12 intercultural activities in national Chinese complementary schools in London. The study encompassed curricular and co-curricular activities related to Chinese traditions, beliefs, and cultural values, and included some aspects such as contests on cultural knowledge, writing, idioms, calligraphy, and Mandarin recitation as well as Chinese New Year performances, among others. The textbook that they used for the curricular activities included short stories, poems, essays, readings, discussions, grammar and vocabulary tasks related to their culture and language.

The study involved the participation of four Chinese complementary schools situated in each of the cardinal points of London. The main data collection instruments selected were semi-structured interviews applied to 29 secondary students in their preference language, participant observations of 43 students, and non-participant observations in the other three schools. The results revealed that the most favored cultural activities were those that engaged students in activities such as performances, hands-on activities, discussions on cultural subjects, and encounters with Chinese native speakers.

The students expressed that, in general, cultural activities enriched their cultural knowledge while strengthening their linguistic and communicative skills with foreigners and changed their attitudes towards their family background (identities). However, the study showed that it is necessary to customize the activities according to the students' current needs as young students belonging to Chinese and British ethnic groups.

This theoretical framework focused on concepts related to the relevance of developing intercultural competence in the language classroom as a way to raise awareness of cultural diversity and promote understanding and respect among cultures while developing skills such as speaking, listening, observation, interpretation, and analysis. It also discussed the importance of internationalization of the HEIs as a way of incorporating intercultural competence in the curriculum, and thus, equip learners with 21st century competencies. Additionally, it presented the literature behind assessing this competence and results on studies that have been conducted to measure and implement cultural activities. Therefore, the concepts introduced in this theoretical framework shape the methodology of the project which is presented in the next chapter.

Chapter 3: Research Method

The objective of this research project is to explore whether cultural and intercultural activities impact the development of intercultural competence on students in a particular language classroom. In this chapter, the researcher describes aspects related to how the research project was carried out. It includes a section on the theoretical stance of the research project, the methodology, design, and method that led this study. It includes information about the participants and the implementation of the intercultural activities. Furthermore, it describes the different instruments for data collection and the procedure used to collect and analyze the data. Finally, it states how the project was carried out in an ethical way.

Paradigm

Research has been considered as a process that involves the application of interconnected notions to construct a whole system. It aims at exploring problems or topics through distinctive research beliefs that try to explain and find a solution to the context studied. These interrelated research beliefs, that are termed worldviews, paradigms, or methodologies, depending on the scholar, contain the theoretical features to construct and evaluate the understanding of knowledge (Egbert & Sanden, 2014). For clarity, this paper adopts the term “paradigm” to talk about this aspect. With this in mind, it is necessary to define and analyze the epistemological positions involved in this project, and, thus, identify the applicability and implications they have on this research.

In order to analyze the relevance and effects that epistemological stances have on research, the term epistemology needs to be defined. Epistemology is seen “as the individual lens, created through our worldview, that we use to understand knowledge in the

world” (Egbert & Sanden, 2014, p. 17). In other words, epistemology refers to those distinctive beliefs, gained through life experiences, that each person relies on to interpret the different views that shape knowledge. As a result, those beliefs, paradigms, or worldviews, as Creswell (2014) coins them, are the essence that guide researchers to conduct any studies. According to Creswell (2014) and Egbert and Sanden (2014), paradigms are seen as particular postures that researchers take to disclose knowledge. They allow researchers identify their function in the process of research, determining the path they should follow to conduct any project. They depict explicit positions guided by the researcher’s conceptual framework and epistemology to utilize the observable components in which researchers apply the law to each situation they encounter. In this sense, paradigms help researchers understand and analyze the ways they should address and interpret situations that concern the research field. All in all, they represent the general view of how researchers perceive reality.

Furthermore, González (2003) adds that paradigms are worldviews that a scientific community shares, and they have been classified into different perspectives in which researchers observe the truth: positivist, interpretivist, critical, constructivist, and pragmatic. According to Egbert and Sanden (2014), positivists conceive that knowledge is objective. It means they base their research on the scientific method, which finds the truth through measurable experiments to verify hypotheses. Creswell (2014) concurs with it by affirming that positivist worldviews support more their epistemology on quantitative methods than qualitative methods. Similarly, in the same line, González (2003) acknowledges that positivists do not take any stances on outcomes because they are grounded on a single neutral reality.

On the other hand, interpretivists argue that objective truths are not feasible to attain since “reality is multilayered and complex and a single event [...] can have multiple interpretations” (Egbert & Sanden, 2014, p. 34) that are shaped by the daily life experiences of each researcher. Apart from interpretivists, critical and constructivists also obtain knowledge that is based on life experiences that involve the context in which researchers immerse themselves, highlighting their differences in the exploration of political and racial conditions to transform and give freedom to the human being, and in the construction of knowledge through the context and the people who interact in it (González, 2003). With this in mind, critical paradigms also known as transformative worldviews attempt to go beyond a cooperative construction of knowledge (as in constructivist worldview). Their endeavor focuses on participatory action research to change the social and political perspectives that oppress marginalized groups (Creswell, 2014).

Finally, Creswell (2014) introduces a pragmatic worldview that encompasses mixed methods studies to conduct research. It focuses on multiple approaches available to generate productive outcomes that help to better understand the solutions to problems (Schulz & Hatch, 1996). In fact, it stems its results from social actions, situations, and consequences that permit to develop knowledge from the research problem. Researchers who frame themselves within this system of reality are allowed to decide the appropriate qualitative and quantitative research instruments, methods, and techniques that comply with their context, necessities, and purposes.

To conclude, after exploring the different paradigms, it is possible to have an idea of what researchers consider when they analyze, interpret and apply the different approaches to reality. Owing to the characteristics and research methods that each paradigm embraces, the pragmatic paradigm seems to be the most appropriate epistemological stance that guides

the present study due to the particular components and structure of the research. As it was discussed in the theoretical framework section, the incorporation of mixed methods instruments to develop and assess intercultural competence are essential to integrate the knowledge, skills, and attitudes that 21st century learners must have to successfully become intercultural communicators.

Methodology

In research, there are two major paths to follow: either quantitative or qualitative. Researchers may also choose a combination of these two types of research which has been termed mixed methods (Creswell, 2012). Quantitative research is defined as “explaining phenomena by collecting numerical data that are analysed using mathematically based methods (in particular statistics)” (Aliaga & Gunderson, 2002, p. 81). Muijs (2004) also confirms that previous notion by stating that quantitative research is used to justify particular occurrences in a mathematical way, bringing many limitations to the quantitative research since not all phenomena is quantifiable, especially in the educational field. However, he adds that the implementation of quantitative instruments such as questionnaires or tests can transform natural phenomena like attitudes and beliefs into quantitative data. Thus, notwithstanding its constraints, quantitative methods have been conventionally employed in the social science field (Flick, 2006).

As opposed to the quantitative methods, qualitative research has a long and distinguished history in disciplines involving the study of human life (Denzin & Lincoln, 1994). Mackey and Gass (2005) define this type of research as “research that is based on descriptive data that does not make (regular) use of statistical procedures” (p. 162) and aims at providing thorough and specific accounts of a small group of individuals who have

been studied and observed in their natural environment to acquire a clear and in-depth perspective of their behavior. Denzin and Lincoln (1994) also support this when they state that qualitative research involves “an interpretative, naturalistic approach to its subject matter. That means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of meanings people bring to them” (p.2).

As it can be observed, quantitative and qualitative research methods provide two different perspectives and two distinctive types of information with particular strengths and weaknesses. While in qualitative research, “there are no single, objective reality, there are multiple realities based on subjective experience and circumstance” (Wuest, 1995, p. 30), in quantitative, reality is objective and supported through the scientific method which takes a positivist epistemological stance that permits to verify and validate results (Matthews & Ross, 2010). Thus, they fall under different paradigms, interpretivist (qualitative) and positivist (quantitative).

Moreover, the different ways to collect data allow researchers to make a distinction between qualitative and quantitative methods. Qualitative research encompasses qualitative methods that rely on “textual materials such as interview transcripts, field-notes, and documents, and/or visual materials such as artifacts, photographs, video recordings, and Internet sites, that document human experiences about others, and/or one’s self in social action and reflective states” (Saldaña, 2011, p. 3-4). Its methods have unique steps in data collection and draw on diverse designs. To Marshall and Rossman (2011), among the most popular types of designs related to this methodology are narratives, phenomenology, ethnography, case study, grounded theory, and action research. In these designs, researchers might study individuals, explore processes, activities and events, learn about

broad culture-sharing behavior of individuals or groups, construct theories based on the understanding of human processes, or reflect on practices that lead to transform current circumstances related to social life (Creswell, 2012). In other words, researchers who lean towards a qualitative research study seek to capture life experiences of individuals, processes, or events in a direct way to make meaning out of them.

Nevertheless, these qualitative designs present different drawbacks that limit researchers to use qualitative methods. On the whole, the qualitative research method is suitable for long-term studies, where researchers collect extensive data through continuous and iterative processes of recording, observing, transcribing, and analyzing (Mackey & Gass, 2005). It requires an exhaustive process of coding information to encompass a wide variety of concepts that explain the outcomes (Hussein et al., 2014), which cannot be theorized since they rely on individual perspectives that aim at giving generalized hypothesis rather than building one (Krusenvik, 2016). Thus, qualitative researchers may have a tendency to verify data subjectively.

On the other hand, the quantitative methods “seek regularities in human lives, by separating the social world into empirical components called variables which can be represented numerically as frequencies or rate, whose associations with each other can be explored by statistical techniques, [...] and systematic measurement” (Payne & Payne, 2004, p. 180). This method is implemented to study a large population aiming to generalize its outcomes since sample participants are randomly chosen (Carr, 1994). It contains data collection instruments that are practical and easy to administer in written or virtual formats (Connolly, 2007). However, the quantitative research method overlooks meaning derived from social phenomena (Denzin & Lincoln, 1998), sometimes providing superficial view at a specific time of something (Schofield, 2007). Another constraint that

is evident is that quantitative methodologies struggle to assess educational phenomena related to culture or foreign languages in an objective way (Hammersley, 2007). It often ignores the participant experiences since there are not direct encounters with them because this is what makes the study objective (Ary, Jacobs, Sorensen, & Walker, 2013).

As a result, with the need to construct more flexible and reliable studies, the mixed methods arose. According to Johnson, Onwuegbuzie, and Turner (2007):

Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration. (p. 123).

In other words, in mixed methods research, data is collected and analyzed through both quantitative and qualitative methods to validate, complement, or contradict findings, and, thus, strengthen the research study (Saldaña, 2011). Among its advantages, it adopts a single epistemological stance. It usually leans towards a pragmatic worldview (Creswell, 2014; Johnson & Onwuegbuzie, 2004) because it provides support to practical, flexible, and multiple approaches (Denscombe, 2008). This mixture in approaches, then, is beneficial for the study, especially because it can be used at any stage of the research process. It can be employed in the data collection instruments, in the triangulation of data, or even in the conclusions (Creswell & Garrett, 2008; Tashakkori & Creswell, 2007). Furthermore, as Saldaña (2011) notes, the constraints of qualitative and quantitative methods are used to complement each other. Consequently, the triangulation of data is more reliable because the mix of qualitative and quantitative results can provide more in-depth insights of participants.

Therefore, in order to answer the research questions of this study, I used a mixed methods framework since it permitted me to collect data through direct and indirect instruments to obtain multiple perspectives in the development of intercultural competence. Thus, the triangulation of the data gathered could be used to generalize and strengthen the study. Using only a qualitative or quantitative method would limit the study hindering a complete view of the classroom intervention. Hence, a mixed methods approach gave me the possibility to collect, describe, analyze, and interpret data from both paradigms to construct meaning.

Design of the Study

After exploring the different research methods available, action research was selected as the most appropriate research design because the aim of the study is to observe the impact on the development of intercultural competence of students through the implementation of cultural and intercultural activities. Action research “is a process in which participants examine their own educational practice systematically and carefully” (Ferrance, 2000, p. 1). It seeks to improve the individuals’ skills and strategies to perform better in different situations. Researchers use action research methods to go beyond analyzing social issues or problems and, thus, turn to reflecting on actions that have been taken to positively transform social environments. Its processes involve different steps where researchers analyze the participants’ social context through data collection instruments such as observations, reflections, and interviews, which then lead to designing activities/materials to try to solve or improve the situation.

Action research, then, guides this project owing to the fact that it seeks to systematically collect and analyze data that have been gathered through different actions

attempting to improve the students learning. In this case, the implementation of a series of cultural and intercultural activities endeavor to make students aware of cultural diversity to change their attitudes towards other contexts, while acquiring skills and knowledge that supports their new worldview. Moreover, in the implementation process, I can become a facilitator, working along with the participants to attain a meaningful outcome (Saldaña, 2011). As Kemmis and McTaggart (1988) state:

Action research is a form of collective self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own social or educational practices, as well as their understanding of these practices and the situations in which these practices are carried out. (p. 5)

Nevertheless, Elliott (1978) acknowledges that action research focuses on solving or changing identified issues which are feasible to change through practical procedures.

On the other hand, due to its practical design, it permits the connection of research and practice (Somekh, 1995). Its method is applicable to a wide variety of settings where a change needs to be done (Cohen, Manion, & Morrison, 2007). It involves principles in which action research allows individuals to enhance competences, express their opinions to contribute to and understand the situation, reflect upon processes that lead to disclose biased perceptions, and develop multiple frameworks that permit them to have different worldviews rather than a single one (Winter, 1996). Nonetheless, despite the fact that it has been increasingly employed in educational settings (Mertler, 2006), some scholars exclude it from the research field (Ary et al., 2009) due to its particular characteristics such as its cyclical process (Riel, 2010; Schmuck, 2006), its direction to social dimensions (Walter, 2009), and its adaptable methodologies to meet the situational context (Cooke & Cox, 2005).

However, in contrast to what other scholars object about this design, Efron and Ravid (2013) make a positive stand by affirming that action research “is constructivist, situational, practical, systematic, and cyclical” (p. 7). For them, action researchers are seen as constructivist agents who generate knowledge through the understanding of particular contexts where individuals interact. With this design, researchers have the autonomy to select the topics and questions they want to investigate, aiming to improve their own practices in a systematic way. In this sense, action researchers follow a cyclical process that begins by formulating a research question and finishes by applying the outcomes that lead to new questions, forming an iterative process composed of four stages and six steps. Although, some authors have simplified or extended this process into more or less steps (Mertler, 2011; Sagor, 2011). Mertler (2011), for instance, proposes a four-stage procedure that involves a planning, acting, developing, and reflecting stage. Within these four stages, there are nine particular steps to conduct any action research study. Mertler (2011) organizes them as shown in the two following figures:

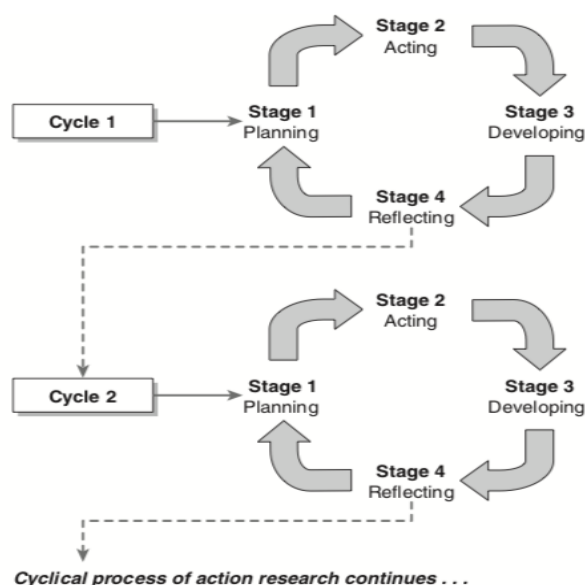


Figure 2. The process of action research (Mertler, 2011, p. 32).

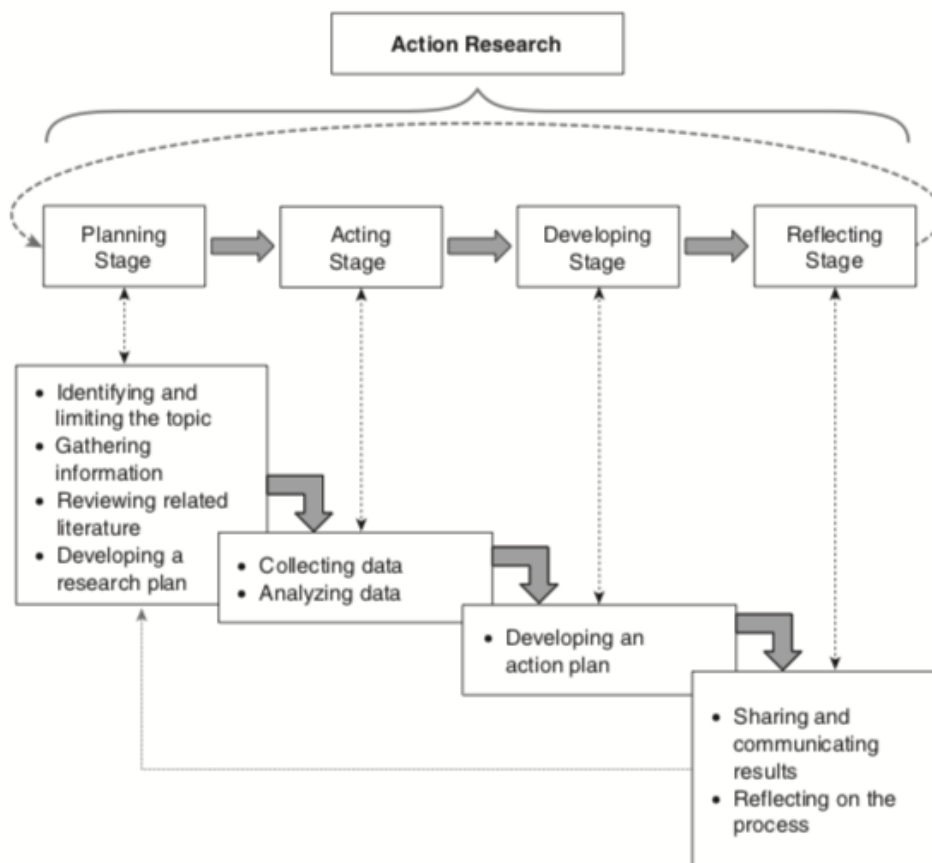


Figure 3. Integration of two organizational schemes for the step-by-step process of action research (Mertler, 2011, p. 31).

As it can be observed in Figure 2 and 3, the action research design consists of a cyclical and continuous reflecting process that repeats its stages and steps to improve the quality of instruction, construct knowledge for learning, and generate further research questions. Due to the characteristics of this short-term study, I merely carried out the first cycle. It means that the outcomes of this action research study could be used to construct further research questions and make further changes, depending on the results.

To conclude, action research was suitable for this research project because its flexible and practical system was adaptable to my context allowing me to make changes to the curriculum and see the impact of those changes to transform my students' worldviews

in the development of intercultural competence. Furthermore, using an action research design, gave me and my students the opportunity to contribute and give opinions about the situation, and thus, prepare them for this twenty-first century that immerses them in a variety of national and international interactions and contexts that affect their personal and professional life.

Description of the Participants

The participants of this research project belonged to the International Business Administration (IBA) program of Universidad Libre Seccional Barranquilla, particularly the learners who were currently in the fourth English level. This level contains fifteen men and sixteen women, whose ages range between eighteen and twenty-three years old, accounting for a total of thirty-one learners. The majority of them (87.1%) were from Barranquilla and reported that had traveled to different regions of Colombia (74.5%). However, a few of them (25.8%) had had the opportunity to travel abroad. Regarding to their English level, slightly over a half of these young learners had studied English in other language institutions, creating a mixed-ability group since the university has not formally placed them into language levels.

Moreover, because the tasks of the intervention were carried out over a period of nine weeks, some students missed some learning journals. Nevertheless, because they completed both the pre- and post-questionnaire and the majority of the 6 learning journals, their data was not deleted from the study.

This study also included a focus group of three students who were randomly chosen, one from each stage of the DMIS according to the results of the pre-questionnaire.

Description of the Intercultural Implementation

To implement this research project, a series of six cultural and intercultural tasks were designed and implemented in one hour and a half to support students' development of the intercultural competence. Their aim was to help learners go beyond their linguistic skills and content knowledge to explore certain cultural behaviors in order to facilitate comprehension, motivate interactions, and promote respect towards others. The purpose of these tasks then was not only to improve the way learners interact with English speakers and with people from their own country whose cultural background may be different, but also to make them aware of the cultural values, beliefs, attitudes, and behaviors people can hold. The hope is that this, in turn, could make them curious to learn more about them and others (Byram, Nichols, & Stevens, 2001; Stanley, 2017). This section provides a description of each task and its activities to allow for a better understanding of them and their purpose in the study. The materials used of these tasks can be found in Appendices A through F.

Task 1. "Laura's Blog Post" was the first cultural and intercultural task applied to raise the learners' awareness and cultural/intercultural knowledge of cultural similarities and differences (See Appendix A). This task aimed at making learners notice particular values and behaviors people uphold toward other cultural and linguistic differences. The activities were based on reading a blog where "Laura" shares her experience of when she lived in the United States. She discusses five aspects (culture shock, language barrier, patriotism, the American style, and social aspects) that she learned about the culture and how these helped her to appreciate her own culture. Students were asked to read this and answer questions about it.

Task 2. This task was named “Common Stereotypes” (See Appendix B). As its name suggests, it addresses well-known stereotypes that create prejudiced ideas towards people and their country. The purpose of this task was to facilitate the development of intercultural competence by “raising learners’ awareness of disadvantage without falling into discourses that reduce” any country, or as a counterpart, failing to discuss ideas that over-idealize any culture (Stanly, 2017, p. 160). Regarding the activities, the students were asked to discuss questions related to the opinions of five Americans who commented on Colombian stereotypes they have or have heard of and to give their thoughts about nine common American stereotypes (Americans are generous; Americans are optimistic; Americans can only speak English; Everyone is racist; Americans are all obese, overweight, and obsessed with fast food; Americans are obsessed with work; Every American owns a gun; and Americans don’t travel abroad). These activities made the students think, reflect, and realize about the importance of not generalizing a whole country or community based on a few perceptions that can be true for some but wrong for others.

Task 3. “Where I Come From” is a task based on two songs that talk about social aspects that represent people as a community (See Appendix C). They aimed at helping students discover cultural and cultural-pop richness people depict through lyrics or/and videos. The students were asked to analyze and interpret the Colombian song lyrics and video called “De Donde Vengo Yo” from ChocquibTown and the American song lyrics and video “Boondocks” by Little Big Town. Through the songs, the students had to identify cultural aspects such as the people, their behavior, and way of living to make them aware of the cultural diversity that exists within their country and those of others. It also attempted to make them aware of the intercultural environment where they live, because every social

group has subcultures embodied in their people's gender, age, social statuses, profession, location, and religion.

Task 4. “What do you value about disabled people?” is the next task which intended to raise awareness and cultural/intercultural knowledge about the importance of respecting, valuing, and understanding what people value and the different ways they perceive life (See Appendix D). In this task the students discussed written and visual content related to values. It contains a quote from Council of Europe (2016) to introduce and teach students what values are and what people do through them. Subsequently after that, it includes three videos and questions to reflect on how people have overcome mind and body limitations to reach their desirable goals.

Task 5. This task is titled “Indigenous Communities”, adapted from the newest Bennett and Bennett’ (2003) version of the “Description, Interpretation, and Evaluation” activity (See Appendix E). This task aims at opening the students’ mind to cultural differences and to distinctive beliefs, cultural frameworks, and practices, as well as developing tolerance towards cultural ambiguity. The teacher guided the students, through a series of questions, to describe, interpret, and evaluate two “ambiguous” objects from another culture (a small Mexican totem and a small Mexican rag doll). Once the students understood these skills, they had to do the same thing with two pictures: one from Lakota indigenous community in the United States and the other from the Arhuacos indigenous community in Colombia. The discussions held after the activities aimed at making the students aware of the importance of withholding judgements (evaluations) and of seeing the world from diverse cultural frameworks to allow them to respect and accept other practices without putting into risk their rights and integrity as human beings.

Task 6. This is the last task which is called “The Cocktail Party Simulation” adapted from Jameson (2007) (See Appendix F). The aim of this task was to develop intercultural self-awareness, knowledge, and attitudes, and have the students to experience “other” cultures, permitting them to accept others irrespective of their cultural affiliations, practices, behaviors, and attitudes. It consists of dividing the whole class into three big groups and assign them a different culture to “perform” in a cocktail party where each culture belongs to a different company. The three companies had to talk with a different member of the other companies to convince them why they should do business together. However, while they discuss, they had to deal with non-communicative behaviors of the members. The members of the three companies had to learn the behaviors, practices, attitudes, and particular knowledge of the given culture. The discussion session at the end of the party attempted to make the students reflect on five principles of intercultural communication and management by eliciting the challenges they experienced during the party and the possible solutions to meet those challenges.

Data Collection Techniques and Procedures

Survey/Questionnaire. Since this research study is based on mixed methods, the data collection instruments involve direct and indirect tools to measure the development of intercultural competence. Among the most popular indirect data collection instruments are surveys and interviews. Surveys are constructed with questionnaires, which are regarded as “any text-based instrument that give survey participants a series of questions to answer or statement to respond to, either by indicating a response – by marking a page, writing a number of checking a box on paper or online” (Young, 2016, pp. 166-167). They aim to study objectively a sample population to draw conclusions about them and are prepared to

assess assumptions in a valid and reliable way. Moreover, depending on their design format, the data gathered could be qualitative (e.g., through open questions) or quantitative (e.g. with closed questions).

According to Creswell (2014), Saldaña (2011), and Young (2016), questionnaires are mostly chosen because of their practicality to construct and analyze. They can be easily adapted and answered through electronic devices. They are commonly used to report on the participants background, behaviors, attitudes, opinions, and demographic state. Nevertheless, they have been subject to criticism due to the fact that they may provide superficial perspectives and only is applied to a sample of participants. Thus, researchers who conduct mixed method studies regularly combine them with interviews in order to provide a direct perspective of participants.

Interviews, another type of survey, on the other hand, provide a direct perspective of the participants (Saldaña, 2011). They permit researchers to explain their purpose, paraphrase their questions to obtain specific answers, or ask participants to extend their responses. As Raftery (2001) acknowledges that “when you explain a clear purpose, the person you are interviewing understands what they need to talk about to satisfy you. Without this sense of purpose, they don’t know whether you want to hear facts, stories, advice, complaints, or whatever” (p. 83). However, even though they provide a deeper insight into the ideas of participants, they required more effort to construct and are time-consuming to carry out and analyze. While questionnaires could be administered simultaneously and in a non-synchronic way, interviews involve face-to-face encounters, which most of the time are audio or video recorded and then transcribed to analyze the responses.

Therefore, I decided to select questionnaires to assess the development of intercultural competence. For this particular study, I asked the students to complete a three-section questionnaire (see Appendix G). The first section involved demographic items to learn more about them and their previous language and traveling experiences. The second section included 12 items expressed through a five-point likert scale from strongly agree to strongly disagree (1= strongly disagree; 2= partially disagree; 3= not agree nor disagree; 4= partially agree; 5= strongly agree) to measure four “sub-dimensions” created for the attitude and knowledge component of intercultural competence. These items were adapted from Li (2013), which were used in his experimental study because he found that there were no cost-effective instruments available to assess the attitude, knowledge, and skill components of Global Competence. The other items (26.3% of the instrument) were taken from a study on Plurilingual Instruction conducted by Galante (2018). After receiving Li’ and Galante’s permission to use the instruments, I adapted and translated Li’s reliable and validated survey which originally included 17 items. Finally, even though the likert-scale included items related to the *Knowledge* and *Attitude* component, I decided to include a third section that consisted of two open-ended statements since there was a risk that students self-evaluate their intercultural skills very high (Correa, 2019). Then, according to Peterson, Baker, and McGaw (2010), other assessment strategies need to be combined to verify the student’s self-evaluation. They also could help identify what kind of knowledge the students learned before and after implementing the tasks (Deep or Surface culture) as well as identify the students’ readiness on intercultural sensitivity (Ethnocentric or Ethnorelative). The two statements were, “Please, write everything you know about the United States culture.” and “Please, write everything you know about the Colombian culture.”

Because the majority of the survey was adapted from Li (2013), here I discuss how this instrument was originally validated. Li's (2013) instruments were reviewed by some faculty members and three American college students from the business school. Q-sort methodology (Stephenson, 1953), the Moore and Benbasat's hit ratio (Moore & Benbasat, 1991), the Cohen's Kappa coefficient (Cohen, 1960), computerized tests, and three-round evaluation processes were used to verify the items validity and reliability. The results of these tests confirmed that the instruments were reliable in terms of the validity and reliability construct since it obtained "94% for both the interjudge agreement ratio and the Moore and Benbasat's hit ratio, and .91 for the Cohen's Kappa coefficient" (Li, 2013, p.135). According to Landis and Koch (1977), any score between .76 and 1.00 from the Cohen's Kappa coefficient would be indicative of fair inter-rater reliability. Also, Nahm et al. (2002) state that ratios exceeding 80% would indicate "high" outcomes.

As mentioned earlier, the survey items were translated into the participants' mother tongue, Spanish, to make sure the students fully understood. First, I translated the instrument into Spanish, and then the original and Spanish versions were reviewed by a group of English language professors who are native Spanish speakers to ensure that the translation was correct. These professors all hold Masters' degrees and one professor is currently studying his doctorate.

To assess if the students developed in their intercultural competence, the adapted and translated instruments were applied before and after implementing the cultural and intercultural tasks. On the second day of class, students answered the pre-questionnaire to using Google forms on their cell phones. At the end of the 7-week intervention, I applied the same tool as the post-test. These results were contrasted. However, when analyzing the results of the pre-questionnaire, I found that some of the students' answers did not clearly

state the main components of intercultural competence. I decided not to exclude those answers because I felt that this lack might indicate that they were unaware of the target culture or that they did not have enough information to share at the moment.

Learning Journals. In addition to the questionnaire, to analyze the process and the development of intercultural competence through cultural and intercultural tasks, I implemented learning journals since they allow students to record their ideas during the process and me to see any changes to those ideas. According to Moon (2006), “a learning journal is essentially a vehicle for reflection” (p. 1). She believes it may be utilized as a way to record the learners’ reflective process of their work. For her, learning journals not only permit students to think about what they have learned, becoming more conscious about their learning process, but also combine ideas that can generate new knowledge. On the other hand, Varner and Peck (2003) affirm that throughout all the seven years of experience working with learning journals have convinced them that these instruments are effective in terms of assessing changes in perspectives, behaviors, or even knowledge.

Therefore, after considering all the advantages and disadvantages of using learning journals, I decided to implement them for the following reasons. After implementing the cultural and intercultural tasks for developing intercultural competence, the learning journals could help learners reflect on what they have experienced. This writing process could make them stop for a moment to think about their previous background knowledge, beliefs, attitudes, and values about the subject culture and contrast them with the new ones, which will allow me to see if the cultural and intercultural tasks implemented in class helped students to develop their intercultural knowledge. Additionally, the collection of their work could help me understand better if there were any changes in their perception towards cultural differences, or whether there were any traits of intercultural sensitivity.

To implement this instrument, after finishing the cultural and intercultural tasks in class, the students logged into the university's Moodle and completed the reflective learning journals which consisted of four open-ended questions. The first learning journal was used to pilot the instrument and included only two questions related to attitudes. I modified this instrument in learning journals 2 through 6 to include questions about knowledge (see below). These questions aimed at observing the development of intercultural competence in terms of attitudes and knowledge as well as helping learners to reflect on what they had just done in the English class. They were written in English and Spanish for the students to complete them in the language of preference and/or language proficiency. The translation of these questions was the following:

- How did the activities help you understand more the North American and the Colombian culture? (used in all Learning Journals)
- How could the activities help you to interact with people from different cultural backgrounds? (used in all Learning Journals)
- What did you learn about the North American culture? (used in Learning Journals 2-6)
- What did you learn about your own Colombian culture? (used in Learning Journals 2-6)

In this research project, I also included the learning journal instrument because I wanted to not just show students before and after the intervention but also their development process. Additionally, as Moon (2006) affirms, writing a reflective journal engenders a positive environment for learning. It provides certain independence for learning by encouraging students to guide their writing through questions that lead to nonspecific responses. Also, it can make them feel they are the owners of their learning,

allowing them express their ideas with metaphors or any other representation of language. It also may help them express their ideas using their emotional intelligence, or the opposite, it can slow the reflective process, depending on the topic. Finally, it promotes metacognitive processes while students try to remember those lived experiences that they write about.

Regarding to the results, since this is a short-term research study, I decided to select a focus group and present a sampling of 3 students who were randomly chosen: one from each sub-stage of the DMIS found in the pre- and post-questionnaire. To select the students, I first made sure that all of them answered the pre- and post-questionnaire as well as the six learning journals. Then, I arranged them by the DMIS sub-stages from the pre-questionnaire. After that, I closed my eyes and spun around my index finger to choose one from the *Defense*, *Minimization*, and *Acceptance* stage. Finally, the students' answers were organized into one table by student.

Observations. Another key instrument used to gather data on this intervention on the fourth English level of the international business administration learners was observations. It is important to mention that a total of six observations on intercultural discussions were collected and transcribed with the purpose of identifying traits of intercultural development after exploring the cultural and intercultural tasks in the language classroom. They attempted to record social patterns of behavior (Saldaña, 2011) that are difficult to obtain through questionnaires or learning journals. According to Yin (2009), observations “can be an invaluable way of collecting data because what you see with your own eyes and perceive with your own senses is not filtered by what others might have (self-) reported to you” (p. 143). Driscoll (2011) also adds that this instrument allows researchers to observe any issue at any site by being either participants, where they become

observers and practitioners of their own studies, or nonparticipant agents, who observe others in an unobtrusive way. Observations also can be classified as a “direct instrument” because it allows the observer to actually see what is occurring in the classroom and not what the participants say is occurring or their perception. For viewing intercultural competence development direct instruments, in conjunction with indirect instruments, are essential.

Consequently, due to the action research characteristics of this project, I chose participant observations as a direct instrument because it allows me, as the teacher researcher, to interact with the students. Additionally, it is “the process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the researcher setting” (Schensul, Schensul, & LeCompte, 1999, p. 91). In other words, participant observation enables researchers to learn more about individuals and their performances while interacting in their natural environments.

For this project, because I was the teacher who implemented the intervention, I recorded the whole-class discussions that the class had at the end of the tasks which related to culture. The recordings were then orthographically transcribed and subjected to thematic analysis, using emerging categories from the tasks’ purpose and the broad sense of the cultural iceberg mentioned in the next section.

Analysis of the Data

When analyzing the data from the closed part of the pre- and post-questionnaire, I used descriptive statistics to find the number of participants that responded for each point of the Likert scale, the percentage that they represented, and the average that all of the responses gave with regards to the likert scale. To facilitate this process, I created tables to

organize and compare/contrast the results on each attitude and knowledge sub-dimension, and, therefore, make inferences about the students' intercultural sensitivity and knowledge gained before and after implementing the cultural and intercultural tasks. I focused especially on the changes from the pre- and post-questionnaire to see the impact of the interventions.

To analyze the two open-ended questions at the end of the pre- and post-questionnaires, I created *a priori* categories related to the Developmental Model of Intercultural Sensitivity (Bennett et al., 2003, p. 248) and categories related to the cultural Iceberg by Ting-Toomey and Dorjee (2019) which were divided into surface culture and deep culture. These categories are defined as:

- Denial: the stage where people are unaware of their culture and those of others. Their cultural limitation inhibits them from imagining other cultural alternatives to view the world, which may lead to producing interactions that make little sense in a particular cultural context.
- Defense: the stage where people are able to identify other cultural difference, but they see them as a threat to their own culture. People create stereotypes of others and polarize cultural difference.
- Minimization: the stage where people start understanding and assuming that there may be certain different behaviors, yet they cannot understand their nature.
- Acceptance: the stage where people accept their own culture and others' culture. They may not be considered as specialists in cultural contexts, but they can identify the role of cultural difference to interact with others.
- Adaptation: the stage when people are willing to change their cultural behavior to adapt those of other cultural contexts, and thus can communicate successfully.

- Integration: the stage when people change their own cultural behavior. People in this stage have the ability to recognize, interpret, and evaluate behaviors easily from different cultural contexts.
- Surface culture: the observable characteristics of culture such as fashion, trends, and pop culture to mention some.
- Deep culture: the hidden behavioral aspects and beliefs of cultures that are difficult to see at first sight.

A deeper description of the categories can be found in Table 2 and 3. These tables also served as a rubric for the analysis of the open questions of the pre- and post-questionnaire.

Table 2.

Categorization to Assess the Culture-General Developmental Readiness of Intercultural Competence

| ETHNOCENTRIC STAGES | | |
|--|---------------|--|
| “In Ethnocentrism, people unconsciously experience their own cultures as central to reality. They therefore avoid the idea of cultural difference as an implicit or explicit threat to the reality of their own cultural experience” (Bennett et al., 2003, p. 248). | | |
| No. | Type of stage | Description |
| 1 | Denial | <ul style="list-style-type: none"> ● Categories of cultural differences do not exist yet ● The students’ actual experience represents their world. Then, it is improbable to experience the world in a different way ● People from other cultures are perceived as emotionally cold, without true emotions or thoughts ● People from other cultural contexts are considered as strangers who can “be tolerated, exploited, or eliminated as necessary” (p. 248) ● It is possible to remain in this stage if students do not have any contact with cultural difference or if they maintain separation from difference through artificial means such as racial segregation ● Use expressions such as “live and let live” p. 248) |

| | | |
|---|--------------|---|
| | | <ul style="list-style-type: none"> ● “Appear extremely naïve and ask ‘stupid’ questions, such as ‘do you live with wild animals (in Nairobi)?’” (p. 248) ● Are unaware of other cultures ● It is difficult for them to differentiate other cultures. Therefore, they tend to group all people together (all Colombians, all Americans, “all people of color”) (p. 248) ● Questions about their own culture can provoke confusion due to their deeply lack of awareness of their own culture ● “Profoundly unaware of their own cultures” (p.248) |
| 2 | Defense | <ul style="list-style-type: none"> ● “More adept at perceiving cultural difference” through “exposure to media images of other cultures, or the kind of casual contact that occurs in a multicultural classroom” (p. 249) ● People from different cultures still are perceived as emotionally cold, without true emotions or thoughts, but students now are aware of them through stereotypical ideas that must be handled ● Feel threatened by other cultures since their culture remains their center of their reality ● Group cultures/countries/people “into <i>them and us</i>” (“them” is looked down upon; “us” is superior) (p. 249) ● “Exalt an adopted culture and denigrate their own” (possible) (p.249) ● Go wholly or partially to one direction at any conversations related to cultural differences ● After a non-evaluative comment on culture, they use defensive statements, such as “so what do you have against Colombia?” ● See “jokes that denigrate other cultures and ethnic slurs... as <i>normal</i>” (p. 249) |
| 3 | Minimization | <ul style="list-style-type: none"> ● Assume “a basic similarity among all human beings. Either in terms of <i>physical universalism</i> (e.g., all humans have the same needs) or in terms of some principle of <i>transcendent universalism</i> (e.g., everyone is a child of God)” (p. 249) ● “Recognize cultural variation in institutions and customs (surface culture) and may be quite interested in those kinds of differences.” However, see others as like themselves (p. 249) ● Categorize cultures/subcultures based on the similarities of their own culture ● They are friendly and try to encourage others from other cultures to work with them in any activity, but the students still cannot understand why they would not like to participate in the activities. |

| | | <ul style="list-style-type: none"> ● When they consider something that is good for their culture, they may not see it as affecting the other culture. |
|--|---------------|--|
| <p style="text-align: center;">ETHNORELATIVE STAGES</p> <p>“In Ethnorelativism, people consciously recognize that all behavior exists in cultural context, including their own. They recognize the restriction this places on their experience, and they therefore seek out cultural difference as a way of enriching their own experience of reality and as a means to understand others” (<i>Bennett et al., 2003, p. 248</i>).</p> | | |
| No. | Type of stage | Description |
| 4 | Acceptance | <ul style="list-style-type: none"> ● Discovery of their own cultural context and can accept different cultural contexts ● Can categorize cultures and see differences. Able to identify how cultural differences affect human interactions ● Accept but may not agree; some aspects may be judged negatively without dehumanizing the other person ● Respect language use, nonverbal behavior, and communication style differences ● Respect for differences in cultural values; seen as “<i>one good way of believing</i>”; focus is on recognition of the cultural context of behavior, not on the acceptance of all behavior (p. 250) ● Aware of own behavior within their cultural context; use word like “as a Colombian, I believe...” (p. 250) ● Curious about cultural differences; want to know about deep cultural aspects and contrast with their own cultures |
| 5 | Adaptation | <ul style="list-style-type: none"> ● See the world through “different eyes” (p. 251) ● Can adapt their behavior to interact effectively and appropriately with other cultures ● Able to interpret and evaluate situations from more than one cultural perspective ● Use words like: “An American might view/react to this like...” (p. 251) ● Seek out contact with cultural difference ● Act as cultural liaisons between two cultural groups that they know well |

| | | |
|---|-------------|---|
| 6 | Integration | <ul style="list-style-type: none"> • Can perceive events in a cultural context to the point that can change their identity • Process of adapting cultural perspective is a normal part of the person • Characterized by their positive attitude toward intercultural activities of all kinds. Inclined toward deep cross-cultural interpretation and skilled in intercultural mediation. • Have very complex constructions of cultural difference and in their definitions of self. The question "Who are you?" is likely to elicit a very long story, filled with examples of intercultural experience (p. 252). |
|---|-------------|---|

Note: Based on Bennett et al.'s (2003) Development Model of Intercultural Sensitivity.

Table 3.

Categorization to Assess the Level of Culture: Surface or Deep Culture

| Surface Culture |
|--|
| <ul style="list-style-type: none"> • Cultural aspects that people can see and hear such as “fashion, trends, pop culture”, language, and fine arts (p. 14). |
| Deep Culture |
| <ul style="list-style-type: none"> • <i>Cultural symbols</i>: “verbal and nonverbal communication gestures and cues”, “a sign, artifact, word(s), or behaviors” that belong to their culture or to particular social groups. For example: while for some the word “home” can mean “a sacred space,” for others it could mean “a family’s place of residence” (pp. 14-17). • <i>Cultural norms or rules</i>: behaviors of a culture according to given circumstances, for example: how to greet or apologize. • <i>Cultural traditions</i>: oral or written “myths, legends, ceremonies, and rituals” passed on from the members of old generations to new ones such as how the culture celebrates Easter and Christmas (p. 17). • <i>Cultural beliefs</i>: “the concept of time, space, and reality,” “the existence of a supernatural being”, and “the meaning of life, death, and the afterlife” (p. 16). • <i>Cultural values</i>: what is culturally important for the culture which is demonstrated in what is deemed good or bad behavior/fair or unfair/or desirable or undesirable practices. • <i>Universal human needs</i>: needs shared by humans such as “safety, freedom, security, inclusion, peace, and sense of well-being” as well as those related to people’s destiny like “vast similarities of needs, interests, dreams, goals, and well-being of our families and our loved ones” (p. 14). |

Note: This information is based on Ting-Toomey and Dorjee (2019).

Furthermore, to analyze the learning journals, I decided to evaluate the answers of a focus group of the three students who were randomly chosen as the discussed earlier. The

students' answers were organized into tables and analyzed by providing analytical descriptions, using the intercultural components explored in the study (Knowledge and Attitude), and the previous DMIS and Cultural Iceberg categorization. Finally, the observations were analysed with emerging categories of the tasks in order to identify if their purpose was met. This last analysis also integrated some characteristics of the DMIS and the Cultural Iceberg.

Ethical Considerations

Due to the characteristics of this action research project, certain ethical issues were important to consider in order to conduct the study in an ethical way, especially because of the collaboration between the students and me as the teacher researcher. Creswell (2012) reinforces this previous thought by stating that “this close relationship between the researcher and participants means that data collection cannot be coercive” (p. 588). Thus, several aspects of an ethical research project were considered prior to the data collection process. Before applying any instruments, it was necessary to ask permission from Universidad Libre by presenting a brief explanation of the study and its benefits to students.

Therefore, to ethically conduct the study, I met with the current faculty Dean individually and the fourth English level students of the International Business Administration program to explain the purpose of the study, give details about its methodology, and provide the possible benefits of participating in the study. Moreover, I explained that all the data gathered was strictly for academic purposes, and it would be treated confidentially. Additionally, I mentioned that their participation in the project was voluntary, making emphasis they could decide to not participate in the research without having a negative impact on their grades. Finally, after all the explanations, I read the

consent form out loud and explained it carefully (see Appendix H). The students who accepted all the conditions stated in the consent form, signed up their willing participation. Furthermore, when using the student data, it was kept anonymous by providing a number to each student. The students obtain the same number in all the data collected.

Chapter 4: Results

The aim of this research study was to explore how the implementation of cultural and intercultural tasks in the language classroom impacted the development of intercultural competence in International Business Administration learners at Universidad Libre. To attain this objective, the data collection instruments implemented were a pre- and post-questionnaire, class observations, and learning journals. The data collected from these instruments was analyzed, and this chapter describes the results obtained. The findings from each instrument are described separately, beginning with the pre-/post-questionnaire, then learning journals, and finally, observations.

Pre-/Post-Questionnaire

This section details the findings with regards to the pre- and post- questionnaire implemented before and after the cultural and intercultural tasks on the fourth English level. The results were described through four sub-dimensions related to the intercultural attitude (Table 4 and Table 5) and knowledge (Table 6 and Table 7). Additionally, there were two open-ended questions related to intercultural knowledge. To analyze the results this research project employed qualitative and quantitative methods, which helped draw conclusions about the implementation in a numerical and descriptive manner.

Table 4.

Pre- and Post- Survey Results on Willingness to Seek Out International or Intercultural Opportunities

| No. | Statement | Survey | 1 strongly disagree | 2 partially disagree | 3 not agree nor disagree | 4 partially agree | 5 strongly agree | Average |
|-----|---|--------|---------------------------|----------------------------|-----------------------------------|-------------------------|------------------------|---------|
| 1 | I believe that I can benefit from learning American culture. | Pre | 0 (0.0%) | 0 (0.0%) | 1 (3.2%) | 8 (25.8%) | 22 (71%) | 4.6 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 1 (3.2%) | 12 (38.7%) | 18 (58.1%) | 4.5 |
| 2 | I believe that I can make adjustments in my communication styles if the person I'm talking to comes from a different cultural background. | Pre | 0 (0.0%) | 0 (0.0%) | 0 (0.0%) | 9 (29%) | 22 (71%) | 4.7 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 1 (3.2%) | 10 (32.3%) | 20 (64.5%) | 4.6 |
| 3 | I enjoy American culture (including art, food, religion, philosophy etc.) | Pre | 0 (0.0%) | 2 (6.5%) | 6 (19.4%) | 11 (35.5%) | 12 (38.7%) | 4.1 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 7 (22.6%) | 17 (54.8%) | 7 (22.6%) | 4.0 |
| 4 | I want to learn more about American culture. | Pre | 0 (0.0%) | 0 (0.0%) | 1 (3.2%) | 6 (19.4%) | 24 (77.4%) | 4.7 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 1 (3.2%) | 7 (22.6%) | 23 (74.2%) | 4.7 |
| 5 | I am willing to talk to people from other cultural backgrounds, and discuss similarities and differences in points of view. | Pre | 0 (0.0%) | 0 (0.0%) | 3 (9.7%) | 4 (12.9%) | 24 (77.4%) | 4.5 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 2 (6.5%) | 11 (35.5%) | 18 (58.1%) | 4.4 |

The results from the pre- and post-questionnaire for the aspects related to willingness to seek out international or intercultural opportunities can be seen in Table 4.

When looking at the statements that explore how much the students agreed or disagreed

whether they could benefit from learning about American culture (statement #1), that they could make adjustments in their communication styles if the person they are talking to comes from a different cultural background (statement #2), and that they wanted to learn more about American culture (statement #4), it could be observed that there was a subtle movement (from 71% to 58.1%; from 71% to 64.5%, and from 77.4% to 74.2% respectively) from *strongly agree* to *partially agree*. Likewise, statement #3 indicated that just over half of them *partially agreed* with the idea that they enjoyed American culture (including art, food, religion, philosophy etc.). This phenomenon of moving from *strongly* to *partially agree* was also evident in the last statement (#5) where students expressed their willingness to talk to people from other cultural backgrounds and discuss similarities and differences in points of view. Here 19.3% changed from *strongly agree* and 3.2% moved from *not agree nor disagree* to *partially agree*, giving a total of 35.5% of the students who *partially agreed* with the statement. However, the largest number in this statement continues to have 58.1% situated in the *strongly agree* scale. Overall, in this sub-dimension related to attitude, there was a small tendency to move from *strongly agree* to *partially agree*, and some (2 students) to *not agree nor disagree*. From statement #1 to statement #5, the changes ranged in between one to six students moving towards *strongly agree* to *partially agree*. This could mean that through the cultural and intracultural tasks implemented, some students might have realized that they are not that willing to seek out international or intercultural opportunities since they could have discovered that the different values, traditions, or practices that the American culture holds could be regarded as a cultural threat to their worldview.

Table 5.

Pre- and Post- Survey Results on Level of Tolerance to Cultural Ambiguity and Acceptance to Cultural Differences.

| No. | Statement | Survey | 1 strongly disagree | 2 partially disagree | 3 not agree nor disagree | 4 partially agree | 5 strongly agree | Average |
|-----|--|--------|---------------------------|----------------------------|-----------------------------------|-------------------------|------------------------|---------|
| 6 | I am aware of the similarities and/or differences between American and Colombian culture. | Pre | 1 (3.2%) | 0 (0.0%) | 7 (22.6%) | 6 (19.4%) | 17 (54.8%) | 4.2 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 5 (16.1%) | 10 (32.3%) | 16 (51.6%) | 4.4 |
| 7 | I am aware of my own biases, prejudices, or stereotypes regarding the American culture. | Pre | 1 (3.2%) | 0 (0.0%) | 5 (16.1%) | 16 (51.6%) | 9 (29%) | 4.1 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 3 (9.7%) | 12 (38.7%) | 16 (51.6%) | 4.4 |
| 8 | I know there are differences in communication between cultures so it's important for me to adjust my behaviors accordingly so I am not misinterpreted. | Pre | 1 (3.2%) | 0 (0.0%) | 2 (6.5%) | 8 (25.8%) | 20 (64.5%) | 4.5 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 2 (6.5%) | 8 (25.8%) | 21 (67.7%) | 4.6 |
| 9 | It's difficult for me to accept cultural differences when talking to people from different cultural backgrounds. | Pre | 14 (45.5%) | 5 (16.1%) | 5 (16.1%) | 4 (12.9%) | 3 (9.7%) | 2.4 |
| | | Post | 12 (38.7%) | 6 (19.4%) | 6 (19.4%) | 6 (19.4%) | 1 (3.2%) | 2.3 |

The results for the aspects related to the level of tolerance students had to cultural ambiguity and their perceived acceptance to cultural differences can be seen in Table 5.

When looking at the statement related to awareness of the similarities and/or differences between the American and Colombian cultures (statement #6) there was some movement

towards cultural awareness with the largest change occurring in the students who were more neutral with their awareness of differences and similarities to being “*partially aware*” with a difference of 12.9%. With regards to awareness of biases, prejudices, or stereotypes (statement #7), 51.6% of the students in the pre-questionnaire *partially agreed* with this statement and on the post-questionnaire, 51.6% of them *strongly agreed*. Responses in statement #8, which focused on the importance of learners adjusting their behaviors when communicating with another culture, were relatively stable. In both the pre- and post-questionnaire, the overwhelming majority of students believed that this adjustment was necessary. The last statement in this section (#9) focused on students’ ability to accept cultural differences. The changes were more evident towards the middle, showing that the students do not *strongly agree* nor *strongly disagree* with this. In general, for this sub-dimension of the attitude component, it seems that the tasks allowed students to become more aware of both the similarities and differences between the two cultures and on their own biases, prejudices, or stereotypes as well as possibly helping them to realize that it is not that easy to accept differences in culture.

The following figures demonstrate to the responses from the students about their willingness to seek out international or intercultural opportunities (Figure 4) and their level of tolerance to cultural ambiguity and acceptance to cultural differences (Figure 5) and summarize the pre- and post-questionnaire results of the *Attitude* component.

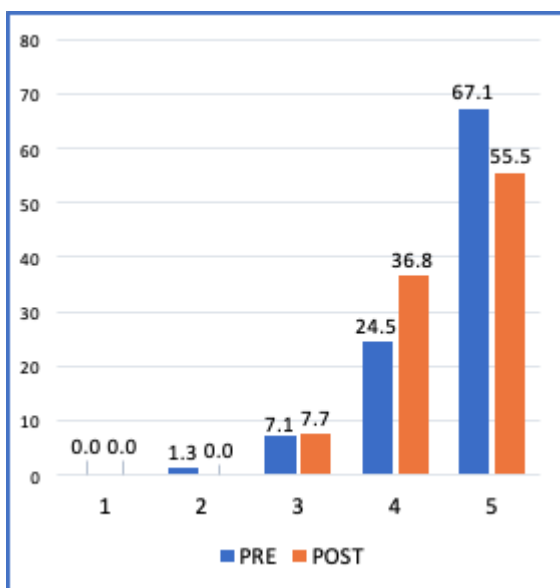


Figure 4. Summary of the Pre- and Post-Questionnaire Results on the Students' Willingness to Seek out International or Intercultural Opportunities.

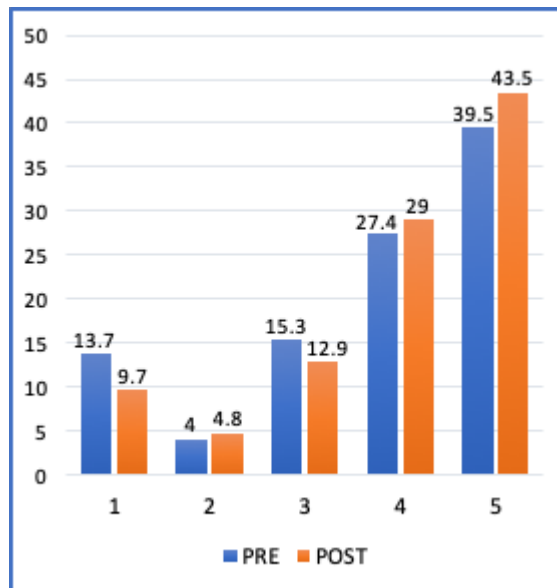


Figure 5. Summary of the Pre- and Post-Questionnaire Results on the Students' Level of Tolerance to Cultural Ambiguity and Acceptance to Cultural Differences.

In general, it is possible to conclude that while the cultural and intercultural tasks have helped the students realize that they might not be that highly willing to seek out international or intercultural opportunities (from 67.1% to 55.5% in *strongly agree*), their level of tolerance to cultural ambiguity and acceptance to cultural differences has increased in comparison to the initial results (from 39.5% to 43.5% in *strongly agree*). The combination of these two aspects are more consistent in the post-results since before implementing the tasks there were more students who showed some willingness to seek out opportunities (67.1% in *strongly agree*), but their level of tolerance and acceptance was significantly lower (39.5% in *strongly agree*). Therefore, it means that the difference between them (27.6%) indicates that there was a high percentage of students who could have experienced cultural shock and intolerance towards otherness if the tasks had not been implemented. After looking at the post-results of the students who are willing to seek out

opportunities (55.5% in *strongly agree*) and the post-results on the students' level of tolerance and acceptance (43.5% in *strongly agree*), it could be observed that the gap between these two aspects is not as wide as it was before since the difference is only 12%, but before it was 27.6%. Therefore, this information confirms that the students have become more inter-culturally sensitivity towards cultural ambiguity and differences.

Table 6.

Pre- and Post- Survey Results on Knowledge, and Diverse Cultural Frames of Reference

| No. | Statement | Survey | 1 strongly disagree | 2 partially disagree | 3 not agree nor disagree | 4 partially agree | 5 strongly agree | Average |
|-----|--|--------|---------------------------|----------------------------|-----------------------------------|-------------------------|------------------------|---------|
| 10 | I can identify some of the cultural differences related to Colombia and the US. | Pre | 2 (6.5%) | 1 (3.2%) | 8 (25.8%) | 11 (35.5%) | 9 (29%) | 3.7 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 1 (3.2%) | 16 (51.6%) | 14 (45.2%) | 4.4 |
| 11 | I understand there are differences between cultures and that what can be considered 'strange' to one person may be considered 'normal' to another. | Pre | 0 (0.0%) | 1 (3.2%) | 3 (9.7%) | 6 (19.4%) | 21 (67.7%) | 4.5 |
| | | Post | 0 (0.0%) | 0 (0.0%) | 1 (3.2%) | 3 (9.7%) | 27 (87.1%) | 4.8 |

The results for the aspects related to the knowledge and the diverse cultural frames of reference that the students have are illustrated in Table 6. When looking at the statement related to the identification of cultural differences related to Colombia and the U.S. (statement #10), there was a significant increase of the number of students who *partially* and *strongly agreed* with that statement. Moving from *strongly disagree*, *partially disagree*, and *not agree nor disagree*, 32% of the students (the difference) responded that

they are now more aware of cultural differences related to Colombia and the U.S. Likewise, there was a movement (from 19.4 % to 9.7% and from 67.7% to 87.1%, respectively) into *partially* and *strongly agree* on the statement that looked at understanding that there are differences between cultures and that what can be considered “strange” to one person may be considered “normal” to another (statement #11). Therefore, after comparing and contrasting the pre- and post- questionnaire results of this sub-dimension related to knowledge, it is clear that the cultural and intercultural tasks most likely helped the students identify certain cultural aspects that are different from their own, and, in turn, understand that not everything that is different means that it is good or bad, but just different.

Table 7

Pre- and Post- Survey Results on Knowledge to Communicate and Connect with the American People

| No. | Statement | Survey | 1 strongly disagree | 2 partially disagree | 3 not agree nor disagree | 4 partially agree | 5 strongly agree | Average |
|-----|--|--------|---------------------------|----------------------------|-----------------------------------|-------------------------|------------------------|---------|
| 12 | I fully understand the American people's perspectives on cultural topics related to Colombia and the US. | Pre | 1 (3.2%) | 3 (9.7%) | 12 (38.7%) | 10 (32.3%) | 5 (16.1%) | 3.5 |
| | | Post | 0 (0.0%) | 1 (3.2%) | 6 (19.4%) | 13 (41.9%) | 11 (35.5%) | 4.1 |

The last results for the aspects related to knowledge to communicate and connect with American people is shown in Table 7. From statement #12 related to the students' fully understanding the American people's perspectives on cultural topics related to Colombia and the U.S., the difference from the pre- and post-data reports a significant movement from *strongly disagree*, *partially disagree*, and *not agree nor disagree* (29%),

into *partially agree* (9.6%) and to *strongly agree* (19.4%), this last one receiving the greatest change to account for a total of 35.5%. However, there still are a 19.4% of the students who do *not agree nor disagree* with the statement. This could mean that the students are starting to understand more how people from other cultures perceive cultural aspects, but at the same time they may have realized that they cannot *fully* understand the diversity of cultures that exist or the cultural perspectives of others by merely learning a few things about a culture in a short period of time. Furthermore, they might have understood the importance of not making generalizations about a whole country and its people based on little information or someone else's experiences.

The following figures relate to the students' knowledge and diverse cultural frames of reference (Figure 6) and the students' knowledge to communicate and connect with the American people (Figure 7), which together summarize the pre- and post-questionnaire results of the *Knowledge* component.

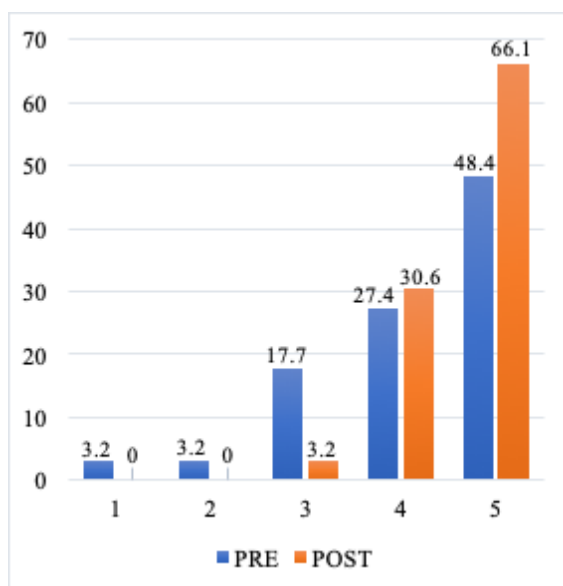


Figure 6. Summary of the Pre- and Post-Questionnaire Results on the Students' Knowledge, and Diverse Cultural Frames of Reference.

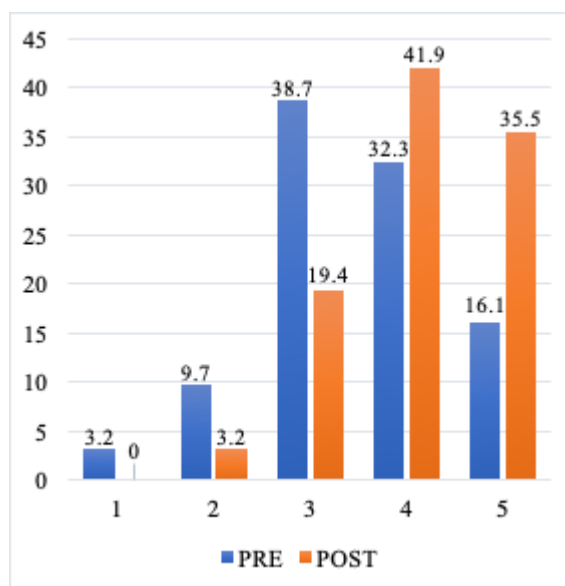


Figure 7. Summary of the Pre- and Post-Questionnaire Results on the Students' Knowledge to Communicate and Connect with the American People.

In general, it can be concluded that the cultural and intercultural tasks could have helped the students identify certain cultural aspects that differ from their own. This new knowledge, in turn, might have helped the students understand the importance of not assigning any value to things that are culturally different because being different does not mean that it is good or bad, but just different. This is evident when contrasting the pre- and post-results on the students' knowledge, and diverse cultural frames of reference, (these moved from 48.4% to 66.1% *in totally agree*), and the percentages of the students who did not agree nor disagree decreased significantly (from 17.7% to 3.2%). Furthermore, it could be inferred that more students are starting to understand that it is not possible to "fully" understand the wide diversity of cultures that exist in the United States just by engaging with some inter/cultural materials for a period of seven weeks. This suggests that the implementation of six tasks can teach learners about other cultures. However, this cultural knowledge is limited since the majority of the students acknowledged that they partially agreed (41.9%) about fully understanding Americans perspective on cultural topics related to Colombia and the U.S. On the other hand, this also may imply that some tasks were more complex than others or were difficult for the students to extract the cultural meaning out of them.

The last section of the questionnaire (Part 3 for the pre-questionnaire and Part 2 for the post-questionnaire) contained two open-ended questions where students needed to write what they knew about the American culture and what they knew about the Colombian culture. These questions had the multipurpose of: (1) identifying what kind of knowledge the students learned before and after implementing the tasks (deep or surface culture); (2) identifying the students' readiness on intercultural sensitivity (Ethnocentric or Ethnorelative); and (3) making sure that the student self-evaluation is in line with how they

responded on the pre-/post-test on the part related to knowledge and attitude. It is important to note that some of the student responses may have language errors, but they were not changed from the original to be true to the students' words. As mentioned previously, this last part was analyzed through the *a priori* categories mentioned in the previous chapter.

Table 8.

Pre- and Post-Questionnaire Results on Open-Ended Question Related to What the Students Know about the American Culture

| Stages | Categorization of the DMIS | Survey | # Times | Percentages |
|---------------|----------------------------|--------|---------|-------------|
| Ethnocentric | Denial | Pre | 0 | 0.0 |
| | | Post | 0 | 0.0 |
| | Defense | Pre | 1 | 4.3 |
| | | Post | 3 | 9.7 |
| | Minimization | Pre | 16 | 69.6 |
| | | Post | 16 | 51.6 |
| Ethnorelative | Acceptance | Pre | 6 | 26.1 |
| | | Post | 12 | 38.7 |
| | Adaptation | Pre | 0 | 0.0 |
| | | Post | 0 | 0.0 |
| | Integration | Pre | 0 | 0.0 |
| | | Post | 0 | 0.0 |
| Total | | Pre | 23 | 100 |
| | | Post | 31 | 100 |

Note: The pre-results contain 8 answers (25.8%) which were not included since they did not mention the content of the study (e.g. “No sé”, “nada”, “no mucho”).

| Categorization of Cultural Iceberg | Survey | # Times | Percentages |
|------------------------------------|--------|---------|-------------|
| Surface | Pre | 17 | 73.9 |
| | Post | 14 | 45.2 |
| Deep | Pre | 6 | 26.1 |
| | Post | 17 | 54.8 |
| Total | Pre | 23 | 100 |
| | Post | 31 | 100 |

Note: The pre-results contain 8 answers (25.8%) which were not included since they did not mention any of the categories of the study (e.g. “No sé”, “nada”, “no mucho”).

The results of the pre- and post-questionnaire related to what the students knew about the American Culture can be found in Table 8 and in more detail in Appendix I and J. With regards to the pre-questionnaire, when categorizing the students' answers, I found that 8 students (25.8%) answered that they did not know anything about the American Culture. This could imply that they were really unaware of this culture or they did not want to complete this part of the questionnaire. Then, since their answers (“No sé”, “nada”, or “no mucho”) did not mention any of the categories of this study, I decided not to include them in the percentages in the table. Therefore, of the 23 students that wrote responses, most of them (73.9%) were in the *Ethnocentric* stages of the Developmental Model of Intercultural Sensitivity - DMIS. That means that the students might instinctively feel threatened by other cultural differences since their own culture is what they have experienced, creating barriers that can dehumanize people from different cultural backgrounds. Within that stages, 4.3% (n=1) of the students were placed in the *Defense* stage because their opinions still show how other people from different cultures seem less human. For example, the Student #8 (see Appendix I) wrote:

“I believe that in the American culture, people tend to be a bit strange when interacting with unknown people due to confidence they have, I also believe that it is a very consumerist culture, and maybe they do not have good eating habits”.

These words could be the result of the student's cultural experience through media pictures, TV shows, or any other kind of intercultural encounter with the American culture.

Nevertheless, those differences now exist as stereotypical ideas.

Moreover, 69.6% (n=16) of the students fall into the *Minimization* stage since they are able to recognize some cultural variations and customs in a superficial way, but they still categorize others based on similarities of their own culture and sometimes through stereotypes that they have heard or seen. An example of this can be seen in Student #11's response which indicates that what he/she knows about the American culture:

Valentine's Day, St. Patrick's Day, Halloween, Christmas, Miami's culture is very different from New York's, barbecues before an NFL game, the super bowl is a date of national and international interest, the Cowboy culture is still very present in the states of Mexico and New Mexico and what they eat most is fast food and at night they all gather in family for dinner.

It seems the students might start understanding and assuming that there may be certain different behaviors, yet they cannot understand their nature since most of those cultural aspects they mentioned were represented through visual aspects of a foreign culture such as celebrations, music, food, games, and stereotypical assumptions.

On the other hand, a very small portion of the students (26.1% - n=6) are in the *Ethnorelative* stages. People in this stage can acknowledge the existence of different behaviors, which often leads to an increase in curiosity to the extent that people try to find ways to enrich their own culture through cultural differences. This percentage belongs to

the *Acceptance* stage because those students can identify the role of cultural difference to interact with others, even though they may not be considered as specialists in cultural contexts. However, there are still some cultural traits expressed through stereotypes, but they do not denigrate others. An example of this can be found in the response of Student #21: “It is a country in which the majority of its inhabitants belong to the Protestant religion, it is characterized by a strong importance to freedom of expression.” In general, all the students who mentioned deep cultural aspects had answers that involved what cultures value as important (cultural values), how they behave according to particular circumstances (cultural symbols), what behaviors belong to specific cultures or social groups (cultural norms), what other people believe in (cultural beliefs), or what human needs are shared or designated for people (universal human needs).

With regards to surface vs deep culture, Table 8 shows that in the analysis before implementing the cultural and intercultural tasks the majority of the students (73.9% - n=17) knew American cultural aspects that were visually observed or commonly heard such as fashion, trends, pop culture, language, and fine arts. For example, Student #13 wrote, “I know 40% of their culture from their traditions, which are a lot, the kind of food, music, art, etc.” This could indicate that deep cultural aspects are not yet considered into their categorization of culture. Only 26.1% (n=6) of the students mentioned cultural values, beliefs, or universal human needs that are culturally important for the culture. For example, Student #7 wrote “it is a very open culture that does not have prejudices and above all respects people’s beliefs”. Even though the student is making a generalization, he/she is somewhat aware that cultural aspects are also those behaviors, beliefs, values, and attitudes that are hidden or are difficult to see at first sight. This part of the categorization, also had 8 students’ answers (25.8%) that were not included in the pre-results.

With regards to the post-questionnaire (see aforementioned Table 8), when categorizing the students' responses, the results demonstrated that the percentages of the students who were in the *Defense* stage increased slightly. The movement was from 4.3% to 9.7% and represents two students. This could indicate that the students failed to grasp the message of the activities where it was emphasized the importance of not judging or categorizing a whole country/culture based on a few perceptions. Student #18 from the post-results (see Appendix J) shows an example of this when he/she literally writes some ideas that were used in the *Common Stereotypes* task:

Well, what I have learned about American culture is that Americans are extremely independent, individualistic and like to be different from each other, most of them are overweight and obese and that's because they love junk food, they're hardworking and they're selfish with their time and money, they enjoy every season and they celebrate them too, the way of dressing is particularly, they wear big clothes, most of them try to adapt a "nigga style" or try to dress like celebrities.

It could mean that the student distinguishes some cultural differences, but the way he/she writes them are perceived as negative stereotypes. Also, this increase into the *Defense* stage could include the opinions of the students who did not say anything about the American culture in the pre-results. On the other hand, the percentages of the students who were in the *Minimization* stage of the pre- and post-results changed (from 69.6% to 51.6%) even though the number of students (n=16) remained the same. This mismatch of percentages is due to the 25.8% (n=8) of the students who were not included. Moving towards the other part of the DMIS scale, one significant change in this pre-post analysis was observed in the *Ethnorelative* stages. Initially, 26.1% (n=6) of the students were in the *Acceptance* stage, but after the intervention 38.7% (n=12) of them felt they could

categorize cultures and see differences and identify how those cultural differences could affect human interactions. This can be evidenced in the response from Student #30:

I know that Americans value privacy and their own space. They also value their time. Americans may feel frustrated if they think someone has wasted their time. Americans can be competitive and usually they work hard to achieve their goals. Many Americans value work and they view material items as a reward of their hard work and efforts. One of the most important values is independence. Americans are very proud to being able to take care of themselves.

Another significant change was that of the students who said “no sé”, “nada”, or “no mucho” in the pre-results, which moved from 25.8% to 0.0%. Thus, 100% of the students wrote an answer about what they knew of the American culture. This might be an indication of the students’ willingness to share their thoughts or the fact that they gained some knowledge about the target culture. Moreover, it is relevant to mention that the length of the students’ answers was much longer than in the pre-results. Additionally, 15 students wrote their answers in English, which was a great improvement taking into account that none of the students wrote in English in the pre-questionnaire.

Regarding the categorization of the related to the Cultural Iceberg (surface vs. deep knowledge), the results also show a change from the pre- to the post-questionnaire. In the pre-results, only 26.1% (n=6) of the students mentioned deep cultural aspects, while in the post-results, 54.8% (n=17) of them acknowledged cultural traits represented through cultural beliefs, norms, traditions, values, or universal human needs. Nevertheless, there are some answers that have a mix of *Deep* and *Surface* culture. In those cases, the most prominent characterization was labeled to avoid misunderstandings. The response from Student #14 in the post results is an example of this mixture of deep and surface

knowledge, but it was labeled as deep culture because more aspects related to deep culture than surface.

Greetings in the USA They are very informal. Always smile and call people by their names. If it is a group of people, the ideal is that everyone greet handshakes are quite common, and a simple hello is often all that is needed to start a conversation. Americans are very direct, they prefer to get straight to the point rather than wasting time. Sports, music and the arts are one of the most important elements of American culture. American football, baseball, basketball and ice hockey are the four main sports played in the country. United States has won more gold medals

In consonance with the change in the amount of responses about deep culture, those about surface aspects decreased from 73.9% (n=17) to 45.2% (n=14).

Table 9

Pre- and Post-Questionnaire Results on Open-Ended Question Related to What the Students Know about the Colombian Culture

| Stages | Categorization of the DMIS | Survey | # Times | Percentages |
|---------------|----------------------------|--------|---------|-------------|
| Ethnocentric | Denial | Pre | 0 | 0.0 |
| | | Post | 0 | 0.0 |
| | Defense | Pre | 2 | 6.9 |
| | | Post | 0 | 0.0 |
| | Minimization | Pre | 23 | 79.3 |
| | | Post | 11 | 35.5 |
| Ethnorelative | Acceptance | Pre | 4 | 13.8 |
| | | Post | 20 | 64.5 |
| | Adaptation | Pre | 0 | 0.0 |

| | | | | |
|-------|-------------|------|----|-----|
| | | Post | 0 | 0.0 |
| | Integration | Pre | 0 | 0.0 |
| | | Post | 0 | 0.0 |
| Total | | Pre | 29 | 100 |
| | | Post | 31 | 100 |

| Categorization of Cultural Iceberg | Survey | # Times | Percentages |
|------------------------------------|--------|---------|-------------|
| Surface | Pre | 25 | 86.2 |
| | Post | 11 | 35.5 |
| Deep | Pre | 4 | 13.8 |
| | Post | 20 | 64.5 |
| Total | Pre | 29 | 100 |
| | Post | 31 | 100 |

The results of the pre- and post-questionnaire related to what the students knew about the Colombian culture can be found in Table 9 and in more detail in Appendix K and L. With regards to the pre-questionnaire, the analysis revealed that 1 student (3.2%) answered that he/she did not know anything about the Colombian culture, and another one wrote that he/she knew almost everything, but did not provide any details. Because these responses do not give any information, they were treated in the same way as the pre-results of the American culture. I decided not to include them in the pre-results, without excluding them from the whole study. Therefore, of the 29 students who wrote a response related to the DMIS and the Cultural Iceberg categorization, I observed that a total of 25 students (86.2%) were in the *Ethnocentric* stage. However, only 6.9% (n=2) of them were in the

Defense stage. In this case, the students showed certain degree of cultural superiority, denigrating particular social groups of their own culture. For example, *Student # 24* (see Appendix K) only wrote that Colombian culture is “classist” while *Student #10* answered that “Colombia is a country that has different cultures and in different regions and each of them has different customs either in a normal citizenship or in indigenous communities.” When finishing reading this opinion, it is possible to observe that “indigenous communities” do not seem to be seen as part of their “normal citizenship,” which it might be implying a certain degree of supremacy between the two social groups that belong to Colombia.

The rest of the responses can be categorized into the *Ethnocentric* stage, *Minimization*. Here, 79.3% (n=23) of the students have been categorized in this stage since what they mentioned about their culture is represented through superficial cultural aspects of their own cultural context or have recognized cultural variations in institutions such as cuisine, art, religion, ethnicity, nationality, economic systems, and the like. However, the students still see others like themselves, assuming a wide similarity among people despite their differences. In the analysis, the majority of the students in *Minimization* acknowledged cultural commonalities and differences due to the different regions of Colombia, having each region different celebrations, customs, accents, clothing styles, or food. Student #28’s response embodies the *Minimization* category:

Colombia's culture is divided and it is very diverse, in the sense that in different parts of the country you live and see very different things. But In general, all Colombia like folklore, like colors, like to attract attention. Clear examples would be Barranquilla's Carnival and the Flower's Fair in Medellín. Although they are very different celebrations, in them there are a lot of history and we can appreciate in

these, the Colombian culture. In this country, we can also realize that there is diversity of indigenous cultures that also have their way of life and that are part of our territory.

On the other hand, out of 29 students, only 13.8% (n=4) of them recognized differences in their own culture and were aware that different cultural aspects exist that they do or do not agree with but are willing to deal with at a certain level. Student #1 refers to his/ her culture with an acceptance mindset when he/she writes, “it seems to me that it is a very nice culture, but we need to learn a bit more about tolerance, a bit more about respect, we are a very close culture and have many positive things.”

Finally, looking at the students’ cultural knowledge before applying the cultural and intercultural tasks, Table 9 shows that only 13.8% (n=4) of the students demonstrated *deep* cultural aspects. It is not a coincidence that this percentage matches the *Acceptance* sub-stage of the DMIS since the DMIS stages seem to be highly connected to the deep and surface knowledge described in the Cultural Iceberg. The rest of the students (86.2% - n=25) belong to the superficial aspects labeled as *Surface*.

With regards to the post-questionnaire (see aforementioned Table 9), the largest movement was towards the *Acceptance* stage, which moved from 13.8% (n=4) to 64.5% (n=20). This could mean that the students seem to have developed more cultural self-awareness of their own culture and may have discovered their own cultural context, becoming more adept at identifying certain cultural differences that affect interactions. This is clearly found on Student #23 (see Appendix L):

Colombian culture for the most part is warm-hearted, people always care for their neighbors, they are very supportive in that part. In some sectors of certain cities, there are people who consider some neighbors as family, since they have always

known each other, we are very happy people, we always want to be well, to put a good face on all situations, we are very charismatic, we like to start conversations with people and since everything is not perfect, most of them find it difficult to accept the differences that exist, many times we are intolerant at certain situations. Here in Colombia in some cities respect is lost, for women, children and the elderly, exist the corruption in the citizenship.

And Student # 8:

About Colombian culture, I have learned that Colombians are determined and cheerful people despite the situation we currently live in the country. I have also learned that Colombians are people who always try to have contact with another person while we are talking, whether it is touching them physically or looking at the other person directly towards their eyes. Similarly, it could also be said that we Colombians have strong spiritual beliefs. We believe in luck and destiny. We are also characterized by being dependent people when it comes to making a decision, because whenever we make a decision we take into account the opinions of other people, such as our family members, partners or friends.

Another significant change was recorded in the *Minimization* stage in which the decrease was from 79.3% (n=23) to 35.5% (n=11), and from 6.9% (2) to 0.0% (n=0) in the *Defense* stage. These changes observed in the post-results could indicate that the cultural and intercultural tasks implement during 7 weeks developed some intercultural sensitivity towards their own cultures and those of others. The categorization of the Cultural Iceberg for the pre- and post-results also shows the development of intercultural knowledge due to this implementation. Before the tasks, only 4 students (13.8%) mentioned those behaviors, beliefs, traditions, values, and human needs that were hidden (*Deep* culture), but now 20

students (64.5%) are able to show how aware they are about certain cultural aspects that interplay when communicating with other cultural groups/communities. The rest of them, in concordance with the changes of *Deep* culture, the decreased in the *Surface* culture was from 25 students (86.2%) to 11 students (35.5%).

To conclude the analysis of the pre- and post-questionnaire results of what the students knew about the American and Colombian culture, it can be said that the implementation of the cultural and intercultural tasks has helped the IBA students to develop intercultural competence to certain extent. From the American culture, it can be inferred that even though there was an increment of 12.6% (from 26.1% to 38.7%) into the *Acceptance* stage of the DMIS, most of the students remained in *Minimization* (from 69.6% to 51.6). This high percentage in this part of the *Ethnocentric* stages which indicates that the students continue evaluating the American culture based on superficial cultural aspects and identifying certain cultural variations in institutions and customs as well as beginning with the process of finding similarities and differences between their own cultures and those of others. On the other hand, the pre- and post-results of what the students knew about the Colombian culture showed a higher increment towards the *Acceptance* stage, from 13.8% moved to 64.5%. This increment of 50.7% might indicate that it is easier for them to find deep cultural aspects and commonalities and differences into their own cultures since they are daily exposed to it. In this sense, during the implementation of the activities, the students might have applied certain cultural aspects into their own work/life which permitted to discover more their own cultural context. Therefore, it could be possible that in order to move the students from *Minimization* to *Acceptance*, the implementation should involve more cultural and intercultural tasks where the students can experience other cultures, social groups, or communities “at first hand.”

Learning Journals

In this section, I will describe the findings of the learning journals collected at the end of each cultural and intercultural task. In order to show development of intercultural competences, I will explore the findings separately and summarize the changes at the end. Since this is a short-term mixed method studies, as mentioned in the method section, I will present a sampling of 3 students who were randomly chosen: one from each sub-stage of the DMIS found in the pre- and post- questionnaire.

Student from *Defense* stage. The learning journal results of Student #8 can be found in Appendix M. The six learning journals revealed that the student seems to have developed some intercultural knowledge, awareness, and understanding of how diverse cultures can exist and that each individual could be different even in the same cultural groups. Moreover, the student has shown acceptance, respect, and tolerance towards his culture and those of others, which in turn, demonstrates a level of openness and sensitivity towards cultural differences related to values, beliefs, behaviors, and communication styles. From the first task, the student showed how important it was to know about other cultures to be able to understand them and behave according the current situation. The student also indicated how cultural differences can enrich his current cultural experience and help him understand others. Therefore, the student showed an emotional readiness to engage with others who were culturally different. Learn Journal #1, Question #2, “How did the activities help you understand more the North American and the Colombian culture?” illustrates the student’s answer: [It can help me] “at the moment in which it gives me a more comprehensive knowledge to understand the differences we face when being in a foreign country. And thus be able to understand and enjoy cultural differences.” The same

question for task #2 also shows how the learned knowledge has raised sensitivity towards cultural differences leading to accept and tolerate cultural ambiguities:

They can help me since they give me a basis to be able to have and reflect a better posture in front of people from different cultures, it helps me to understand that we are all different in several aspects and in the same way be understanding and tolerant towards them. (Learning Journal #2, Question #2)

Throughout all his answers, the student reflects how the tasks has changed the initial opinion about the United States culture and has helped him to learn more in-depth about his/her own culture. However, when contrasting the student's pre- and post-results of the questionnaire (see Appendix XX), it can be observed that even though the student's answers moved from the *Defense* to *Acceptance* stage of the DMIS, the post-response lacks some essential information that was written throughout the learning journals. For example, in Learning Journal #6, Question #2, the student wrote:

The activities could help me to have the knowledge to can have the appropriate behavior in the moment that I have to interact with people from different cultures. Also these activities have helped to be more respectful and have tolerance, because there are many different cultures than ours. There are not superior cultures than others, just differences. For example today we experimented a cocktail party with people from different cultures, and everybody expressed that they felt uncomfortable with some people that had strange behaviors. But we learned that we shouldn't judge someone just by their behaviors because there are differences cause their values, beliefs of their culture.

This lack of information in the post-questionnaire could indicate that essential cultural aspects seen through the six cultural and intercultural tasks did not remain in the student's

long-term memory, since the last opinion came from the last task implemented in the previous week. This also could indicate that those tasks in which the students experience cultural differences are the ones that generate long-term knowledge.

Student from *Minimization* stage. The learning journal results of Student #13 can be found in Appendix N. The six learning journals revealed that the student seems to have started developing some intercultural knowledge and attitudes towards the Colombian and American culture. However, during his process, some contradictory opinions were found moving from the *Minimization* to the *Acceptance* stage, and vice versa. For example, when reading Learning Journal #2, Question #3, “What did you learn about the North American culture?,” the student wrote that “they are very patriotic, they are not very optimistic, they have racist laws, and I think they don't like much to travel out of their country (comfort zone).” From this, I could observe that the student is more adept at perceiving cultural differences through the exposure of cultural materials. Nonetheless, the recognition of those cultural aspects is regarded as a whole rather than stating that they are just perceptions of one or two people from the tasks. This student’s opinion also contrasts the previous answer about not judging a person based on stereotypes (Learning Journal #2, Question #2: “it would help me at the moment of not judging a person based on the countries stereotypes.”). Then, it could be said that if the student cannot recognize stereotypical ideas, he might not be aware that a judgement has been uttered. Therefore, this could indicate that one activity about the importance of not generalizing a whole country based on preconceptions of others was not enough to avoid discourse that reduce or over-idealize cultures.

At this moment, it is worth to mention that it appears that the student started developing more intercultural sensitivity towards otherness after performing in the Cocktail

Party Simulation task, the last one, since it exposed the student to the behaviors, beliefs, values, and attitudes of three distinct cultures. For example, in the way that the student stated this answer (Learning Journal #6, Question #1):

The activities help me to interact with other different cultures, the American and the Colombian culture, we all are different and today's activities show me that we must respect, understand and empathize with other cultures, none culture is better or worse than other.

It could be inferred that the student seems to have started to understand that diverse cultures can exist and that there are certain cultural situations in which his thoughts, actions, or behaviors are not better than others. Moreover, the student has shown that his attitude towards otherness needs to change by respecting and engaging with other cultures.

After all, I might say that even though there was some movement in the Colombian culture (from *Minimization* to *Acceptance*) and that there were some opinions that showed acceptance and deep cultural aspects of the American culture, the six inter/cultural tasks implemented were not enough to move the student from the *Minimization* to the *Acceptance* stage in the American culture. This was evidenced in his post-results:

From the beginning of the semester, I have learned a lot about the American culture, I learned that Americans are very cold (which differ from us – Colombians), they are somewhat distant, they do not greet by kissing as us, besides from that I also learned they are very patriotic, very proud of their country and their origins, I also learned that there are a lot of "deep culture" that I did not know, for example their values, gender roles that existed and their current ones, their religious beliefs, their nonverbal communication. (see Appendix J)

This final result, that also shows some characteristics of the *Defense* stage, could indicate that moving a student from Ethnocentrism to Ethnorelativism (from *Minimization* to *Acceptance*) requires more tasks that involve interaction between cultures to help the students develop self-awareness, just like the student suggests in Learning Journal #6, Question #2:

The activities could help me because we learned that we must pay attention to how people from other cultures react, how they talk, the body language, their values, and knowing that we need to interact in an easily and respectfully way with people from other cultures.

In this answer, the student might be saying that he can start identifying and accepting differences, which are hidden in communication styles and values, by observing people who are culturally different.

Student from the Acceptance stage. The learning journal results of Student #1 can be found in Appendix O. The six learning journals revealed that the inter/cultural tasks reinforced what the student knew about the American and Colombian culture, which help him remain in the *Acceptance* stage of both cultures. From the answers, it was noticeable that the student gained more inter/cultural knowledge and deep cultural aspects that helped become more aware of certain beliefs, values, and practices that belong to the target cultures. For example, Learning Journal #2, Question #2, acknowledges that the new knowledge could help the student understand other cultural practices different from his own (e.g. “Well, since we know a little about them [Americans], we would not go ignorant doing some things, because maybe for my culture to do something is good but for the other is not.”). In this answer, it could be inferred that the “little” knowledge the student claims to have can make a difference when interacting with others. This also could mean that the

student is aware of how vast the culture is that has only learned just a small part of it. Likewise, in Learning Journal #5, Question #2, the student seems to show some openness to cultural differences and to distinctive behaviors, and practices when writing that “it is important to know other cultures and understand that we are not equal” and that learned that “even though we are from the same country there are different behaviors” (Learning Journal #5, Question #4). Therefore, it can be said that this student has expanded his intercultural knowledge and has understood that diverse cultures can exist even in one’s own cultural context, demonstrating a discovery of his/her own cultural context as well as being able to accept different ones. This level of acceptance can also be seen in Learning Journal #6, Question #2:

The activities help me to understand a little more about the cultures, because we act as if we were of them and that makes one see those attitudes, I think those activities are very good because we put ourselves in that role and get there.

This last reflection is probably showing the most significant change, since the student said how that kind of performance (the Cocktail Party Simulation) permits people to act as others and put themselves in the shoes of others. This kind of thinking can even transcend to the next sub-stage (*Adaptation*) where people see the world through “different eyes” or can interpret and evaluate situations from more than one cultural perspective.

On the other hand, the results also showed that the student could have some difficulties understanding the Spanish questions and/or deducing implicit messages from the inter/cultural tasks because some of the answers did not address what it was asked nor expressed the purpose of the task. For example, some of the open-ended questions were answered as Yes/No questions and reinforced the importance of knowing other cultures (e.g. Learning Journal #1, Question #1: “Yes, because is very important know the culture of

other countries and I think we have learned a lot with the activities"). This could mean that it is important to always explicitly teach cultural aspects to avoid misunderstanding since explicit instruction can also help those students who have difficulties understanding meaning from texts, images, or situations. However, the fact that some of the final discussions were only in English could have impacted as well in the student's understanding of the tasks since there are not records that indicate the student's participation when the discussions were in English.

Observations

In this section, I will describe the findings of the observations collected in the final discussion section of each cultural and intercultural task, which aimed at identifying students' ideas after engaging with the task content. In this section, I will explore the findings separately and summarize the changes at the end. The transcripts of the observations were analyzed through emerging categories of the tasks' purpose and some conclusions were drawn based on the Cultural Iceberg and the DMIS categorization.

Laura's Blog Post. The results of the first observation related to the Cultural and Intercultural task can be found in Appendix P. From this first discussion session, it could be inferred that some students can recognize that cultural differences exist between the United States and Colombia, but their explanation remains in the superficial level without any further detail. For example, when discussing Question #1, "why do you think Laura mentions baseball games, Easter, and Christmas celebrations as part of the culture shock she experienced even though that game and celebrations are also in Colombia?," the most common answers were "the way we celebrate it is different. There they do more activities on those dates" (Turn #2), "and the dates are different from the ones one celebrates" (Turn

#3). With the purpose of obtaining responses that include *Deep* culture, the teacher continues asking different questions, but the answers were observable aspects of the Colombian or American culture. This could mean that the students are only aware of cultural things they can observe. At this moment, the students' answers can be placed into the *Minimization* stage since superficial cultural aspects are mostly described as characteristics of both cultures. This observation can be reinforced when the teacher asks the students if they know what Easter Eggs represent on Easter. Since their answers were "no" (Turn 7), the teacher explains their meaning trying to show they represent cultural beliefs of that culture. In the same intervention, the teachers ask students how Easter is represented in Colombia. The following student's answer shows that he can identify some religious aspects related to the celebration, and how some people celebrate it, but his answer is based on what he has seen and does not provide in-depth details (e.g. Turn #10. "Something spiritual, I don't know. Where everything good begins. Here people use it for drinking alcohol").

On the other hand, regarding to cultural behaviors, the teacher asks the second question, "In the culture shock paragraph, Laura said she had to change her Colombian habits and start being punctual, do you think this change was necessary? Why?" When analyzing the students' answers, it could be observed that the students think their behavior is subject to change, according to the situation, duty, obligation, or punishment (e.g. Turn #50. "Because there they punish you. Here they don't punish us and that's why we do it."). Then, this could indicate that the students are somewhat aware that there are some moments in which it is necessary to adjust certain behaviors. However, the teacher continues asking the exact reason for Laura to decide to change her Colombian habits. While some students think the change was necessary to adapt to the new context, and thus avoid conflicts (Turn

#56-58, 62), a couple of students still consider it was Laura's obligation to adapt her behavior rather than an option she had to avoid conflict or misunderstandings. Then, these students do not consider this change as a way to respect what other people value (e.g. Turn#59. "Because she has to. I mean, being here is not Colombia. I'm in The United States. I have to get used to things in the United States." Another student said, "Exactly. She is in someone else's house." (Turn# 60).

With regards to Question #3, what cultural things can you talk about when you interact with people from other cultures?, it can be said that this question had the aim of demonstrating what the students have learned about deep cultural aspects. After analyzing the students' answers, it could be inferred that trying to move the students from the *Minimization* stage to an *Acceptance* stage requires more than one inter/cultural task since their answers keep involving merely superficial aspects of the culture, such as "sports" (Turn #76), "food" (Turn #77 and 78), "Characteristics words" (Turn #79), "art" (Turn #80), "places, dances" (Turn #81). The students revealed that before they were not aware of certain cultural aspects that belonged to their culture since they were seen as ordinary, something they see all the time. For example, when the teacher asks them if they had realized that some people touch someone's else shoulder when they talk (Turn #87), two students answered "yes, but I had not seen it as something related to culture. I had seen it as something ordinary" (Turn #89), "because it is seen all the time" (Turn #91). Overall, the students have shown evidence that indicates they are somewhat aware of cultural similarities and differences as well as have started noticing particular behaviors and cultural values.

Common Stereotypes. The results of the second observation related to the Cultural and Intercultural task can be found in Appendix Q. After analyzing the transcripts, it could

be observed that when asking about what the students thought about stereotypes after the readings, some of them acknowledged that stereotypes can have some negative effects on people and the society. They also recognized that communication tools are a possible source for creating stereotypes, and even showed understanding that stereotypes do not define a culture. For example, they wrote that “stereotypes are there to break society because there is a limits when people want to express different topics on different things” (Turn #2), “stereotypes doesn’t represent a person” (Turn #9) “because of different, everyone different” (Turn #15), and “I think is a problem with the means of communication because the news sometimes not is good for the Colombian in the international news it takes a time but I think we can change this perception” (Turn #7). This last opinion also demonstrates that there are some students who are starting to reflect about the importance of not creating stereotypes, or even if they exist, they try to deal with them, as one student stated in Turn #17:

I think that stereotypes are a choice. They exist. I chose if I want to believe them believe in them or just don’t because me, as a person, I know that most of them are not true and they just let people guide themselves. I mean I saw new in the shoots of the shooters of the school. Its... it’s true. It happens, but not in all the schools happens alike the persons. It’s just a, a new pop up in. I choose if I generalize it in all the country or in all the cities. I think people can choose.

In this excerpt, the student has realized that stereotypes just provide an idea or image of a situation, a person, a country, or a culture, but it is up to each individual to take that oversimplified perception to represent others. This can also indicate that the student is aware of her/her own behavior when talking about stereotypes and can analyze the situation to decide how to act towards it.

Another aspect found was that of the discovery of their own cultural context. The student in Turn #22 said that “I think a stereotype exist because there is a thought that they think we are all equal” as a way to show that the student understands that every individual is different and people create stereotypes based their ideas in the assumption that there is a basic similarity among all human beings. This also could indicate that the student is in the *Acceptance* stage of the DMIS because he or she has conscientiously recognized the existence of diversity within own country. Finally, the last question highlights relevant information and evidence of acknowledgement of not changing the personal opinion about either culture since they are just opinions of a few people. Turn #28 includes the student’s answer about whether the stereotypes they read about Colombia and the US made the student change the expectations about them both countries or their people:

Ok. First, about Colombia. They don’t change at all because I live in Colombia and I know what it’s to live here and About Americans no because, personally, I haven’t gone there. I haven’t visit North America and those five people are different. They think differently and the way they think it’s not the same way I think what they can uh what they can think it’s good, maybe I think it’s bad, and I don’t, personally, I don’t like I don’t thought think the same as them.

The same student also adds in Turn #30:

I’m open-minded too on those things. I know that some people are racists, but I know for a fact that not all of them are racist because no one is the same in any country. So, I know that some people are racists but not all, I hope

These two last participations showed certain level of acceptance towards cultural differences and acknowledgement of differences in other cultures, even within cultural

groups. Nonetheless, it was not possible to explore more changes on other students because they did not participate.

Where I Come From Song. The results of the third observation related to the Cultural and Intercultural task can be found in Appendix R. An identification of *Deep* culture through the recognition of universal human needs was evidenced in Turn #4, which explored what the music and the videos were trying to convey: “What I see in the videos is the overcoming. That one has to try to always overcome one’s self. Because as we see on the videos, neither skin color nor poverty are obstacles to prosper.” This answer, as two more, also shows how the student recognized cultural similarities in both videos, such as self-determination (Turn #4), and “the videos shows that in the hardest moments they are happy” (Turn #9) this would indicate a better attitude towards adversities. Additionally, Turn #15 exemplifies the discovery of cultural-pop richness people depict through lyrics or/and videos:

I think that the music is an strategy to show that the persons can overcome and express that the situation that they have. For example, their country, of their personal bads, and eh that this music and the video have the examples for the persons overcome the experience, the situation of the people or of the country [...]

These opinions indicate that the content and the questions of the cultural and intercultural tasks could have helped the students to discover that songs, particularly pop-cultural songs, have so much cultural richness, which can be identified by analyzing the video and the lyrics.

Furthermore, some students could identify cultural similarities (eg. Turn #8: “I think that both videos show the same issue that they are happy, even though they don’t have many things.”), but they failed to identify deep cultural differences. Turn #13 exemplifies

the recognition of cultural differences using *Surface* culture: “the houses in the Boondocks video looks in a better way and I don’t know what else.” Only after the teacher intervention, highlighting that they were providing only superficial aspects, the students started to analyze the videos through behaviors and nonverbal communication styles, as one student shows in Turn #31 and Turn #33: “also, the way that they move, the way that they act”, “how their style is different. Because they can be happy, but they are more calm, you know. They are happy and they are still here but I’m happy. The Colombians don’t. They use their laugh, are more expressive.” In general, it is possible to observe that the students could identify some *Deep* culture at the end of the observations. .

What do you value about disabled people? The results of the fourth observation related to the Cultural and Intercultural task can be found in Appendix S. With regard to this analysis, it was found that the student’s discussions were mainly based on four deep cultural aspects: (1) the recognition of cultural values, (2) the recognition of universal human needs; (3) the discovery of own cultural context and acceptance of different cultural contexts - *Acceptance*; and (4) the importance of acknowledging cultural self-awareness: The student in Turn #2 comment involves aspects #1 to #3:

I think that they are brave. They they...For for example: the Video #3, the kid was very brave. I mean, like not everyone can stand up in front of a million people, like appear in the TV and in a TV show, like running the risk that people judge them like laugh at them, like not giving giving them the importance that they deserve, like you know, that was very brave, I think. He also has the support of his family that is very important. He has people keeping his back and he is also very talented. I think that people with disabilities are not any different than us. Physically, they are but they have the same capabilities that we do.

And Turn #34 has a student comment, which involves aspects #4:

As a social leader, I believe that I would not go so much for disabled people, but for people who do not suffer from disability, us, and I would try to raise awareness, make ourselves aware that they can give more and do more, and stop seeing them as a, as something that is going to slow us, in case I have a company, for example. I would go to companies, more than anything else, those that hire people, and I would show things like this, videos, showing them that they can and that they are capable.

Regarding to the DMIS aspects, only two students showed comments placed in the *Ethnocentric* stages. Turn #11, for instance, might imply that the student does not consider disabled people as part of her own social group since she suggests that they do not belong to what is considered as “normal” people, showing certain level of cultural unawareness:

“they have more preventions sometimes even more than others, like normal people.”

Additionally, Turn #32 also is under the ethnocentric side because the student assumes a basic similarity among all human being, but based on stereotypical ideas, “all people have eh like that thought of stagnation or that they can't achieve that kind of thing”. Regarding to these two comments, there is no evidence that indicates that the teacher helped the students became aware of those aspects.

Indigenous Communities. The results of the fifth observation related to the Cultural and Intercultural task and can be found in Appendix T. This observation is different from the rest because it does not include the questions on the discussion session; rather, it contains emerging questions from the students' answers. At the beginning of the discussions, the teacher opened the section by summarizing the importance of the task before continuing with the questions. However, the reactions of one student generated a need for more explanations, which got extended until the end of the section since the

student continued expressing ethnocentric options that denigrated other cultures. When briefly summarizing the task's purpose, the teacher tried to raising awareness of the existence of diverse cultural groups worldwide and the importance of learning about them to avoid negative judgements towards cultural differences (Turn #1). Within the teacher's recapitulation of the task, she mentioned how the concept of beauty can change across cultures, which instigated one student to provide an evaluating opinion about the notion of beauty of other cultures. Turn # 4 has the student's answer which was placed into the *Defense* stage of the DMIS:

I think that is why, as such, education does not show that part because, for example, I mean, you say, well, that beauty is relative as such, but that thing worn here [*referring to rings around the neck to make it longer*]. I mean, take that thing off from the girl, or the woman. I mean, such an ugly neck, all super long. So, how to implement that in the education system? It would not be good because it looks like if they were here, like, I mean, making decisions that are not really good for your body, for example. Or the people who put those things on their lips, that their lips get very big or on their ears. I mean, really, that's not good.

From the analysis, it is evident that the student does not accept cultural differences since he cannot understand the notion of beauty of that culture. He negatively judges those particular practices based on his cultural framework, showing that his systems of value seemed to be threatened by those beauty notions. He justified why cultural aspects have not been formally implemented into the education system, failing to understand that the purpose of teaching culture is to raise awareness and understanding of other cultures without assigning any value to them. Later during the intervention, the student continued showing negative evaluations towards cultural ambiguity, even though he acknowledged

that it was a matter of acceptance (e.g. Turn #12: “Yes, it is more about acceptance because that, as such, is to hurt your body”). This could imply that the student is somewhat aware of that, but his attitude has not changed. On the other hand, during his interventions, his classmates tried to make him understand that those practices were bond to the culture, and that they were normal for them (e.g. Turn #15: “but they feel good doing that”; Turn #22: “but that’s your perspective”; Turn #31: “for you [it is bad]”; Turn #33: “they were born with some beliefs, then, that is why you see that with one perspective and they see it with another, and you cannot change that”; Turn #39: “no, but, it is not bad. They have lived with that culture since they were kids”; Turn #42: “Maybe, it is bad for you, but for them, it is good”; and Turn #51: “What I want you to be clear about it is that this practice is bad for you, but it doesn't have to be bad because it is different.” All these comments indicate that the students have understood the message and they have developed certain level of awareness that permits them to accept differences in other contexts without judging particular practices. However, getting back to the student in the *Defense* stage, the tension in the classroom seemed to rise since the student was now judging child marriage practices in other cultures. His values related to universal human needs did not permit him to accept that other cultures allow marriages between a child and a man. In this case, the student judged a different culture based on his cultural framework. This indicates that he tried to established a balance between two different cultural identities, diminishing the other’s cultural values, traditions, and practices. Turn #27 and Turn #29 contain the student’s participation: “You say that what is different is not bad, right? But I make you a question. And what about the cultures, for example, that they sell their daughters? I mean, where is people’s decision? I mean, do you understand me? Where is it?” (Turn #2). This student continued by stating: “I mean, one is born for another one to sell you and that's it? Where is

what is different? That reality is bad, even if they want to see it differently. That is wrong” (Turn #29). Finally, the student showed a certain level of tolerance towards ambiguity by saying, “in other words, we could definitely say that there are no good or bad cultures, but different” (Turn #55). In general, from the whole discussion, it could be inferred that helping the students develop intercultural competences is challenging, especially because there will be students who do not want to accept or understand cultural aspects that threaten their cultural framework. Moreover, it is also challenging because it requires a lot of planning and some expertise on the topic to be able to address unplanned discussions.

The Cocktail Party Simulation. The results of the sixth observation related to the Cultural and Intercultural task can be found in Appendix U. This last section asked the students to reflect on principles of intercultural communication and management. The answers showed their reactions performing in the simulation and possible solutions they provide to handle future encounters. The first principle was “cultural values are relative, not absolute.” Turn #21 shows the student’s interpretation of the principle: “Uh it means that our cultural values are not the same as them.” The same student expanded the explanation in Turn #23:

It also means that in different contexts, the same values, may apply different, to different cultures, and depending on their environment, their context, their way of thinking, the same values, the same honesty, the same respect, they mean something different inside that culture.

This interpretation about the first principle indicates that the student acknowledges awareness and understanding of how cultural values can change depending on people’s culture and context. Additionally, since every principle has a challenge some students tried to explain how the challenge could be addressed. The challenge was “what is positive in

one culture may be negative in another— and those meanings are not always obvious” (Turn #24). Turn #27 indicates an example of the challenge: “I realized that there was a little cultural shock when, for example, I tried to get very close from the person who came from the United States because they are not used to talk very close to strangers.” This shows that the student was somewhat self-aware of how his or her own behavior can be interpreted differently in other cultures. Some students also realized about how American members felt when the other culture started the party late. They said that they felt “offended” (Turn #29) “because the time for us is really worth it and we don’t like to waste [it]” (Turn #31). As representatives of the American culture, the students understood and were aware of the high value some people can place on time. This understanding can, in turn, make the students accept, respect, and value cultural differences, placing them into the *Acceptance* stage of the DMIS.

Moreover, the students also showed how they felt with regards to the American and Colombian indigenous communities’ way to show respect towards others (by avoiding eye contact). Some of the students said they “felt insecure” (Turn #39), “insecure because he/she didn’t look at the eyes” (Turn #41) and “strange because when I talk, I talk a lot, I like people to look at me to the eyes and they were not looking at me” (Turn #37, Turn #43). This act of not looking at them to the eyes was interpreted as being “disrespectful” (Turn #48), and they felt “distrust because very often people don’t look at the eyes when they are nervous or lie” (Turn #52). This seems to show that they based their interpretation and evaluations on their own culture rather than wondering if their behavior could have been related to cultural differences. However, after listening to one member of the representative culture, that for the indigenous communities it is “disrespectful to look at people to the eyes” (Turn #64), some students acknowledged how unaware they were about

this cultural aspect even though in the previous session they had learned this cultural value (e.g. Turn #67: “I thought it was because of shyness.”). As a counterpart, some students thought they could meet that type of challenge by “doing some research about them, the people who we are going to meet” (Turn #69), “asking... talking to the other person, asking about, I mean, why they do that” (Turn #71), “preparing your own attitudes so that won’t be offensive to other people” (Turn #73), and “learning about them, reading a lot about offensive things for the culture” (Turn #75). This is evidence that some students are starting to reflect on their own actions, and it provides an idea of how the students can use the intercultural knowledge they have to avoid similar intercultural situations in the future.

On the other hand, at the moment of interacting, some students realized that even though they knew some cultural aspects, they behaved and thought differently because their emotional state prevailed over the intercultural knowledge learned in the classes, which led them to discuss the second principle: “People react emotionally, not just rationally to cultural differences.” Turn #84, for instance, shows that the student felt uncomfortable even though she was aware that the Colombian members belonging to Barranquilla could show nonverbal communication styles that were not similar to the members of the United States:

I mean, uncomfortable. I wanted her to keep her distance. It is not easy to get used to their culture very fast. I tried to show I was uncomfortable, but it was not working and I had to tell her not to touch me anymore.

After the student’s action, the other classmate recognized how she felt: “I felt bad because I was rejected” (Turn #86). These two interactions, then, demonstrate that knowing about other cultures does not protect us from strong emotional responses. Therefore, as some students suggest, they can meet the challenge by “interacting” (Turn #92) and “lying” (Turn

#96). For example, “when S#18 offered me food, uncooked food, and the culture I represented did not eat that food, I said I was allergic to it and didn’t eat it” (Turn #98) “because if I want to make business with them, I think I cannot reject them. I think it would be rude for me to say no. So, I thought, they cannot make me eat it because I’m allergic” (Turn #100), and thus “the other person will not feel bad” (Turn #102). In this case, the student chose to lie to avoid conflict. This could be a possible way to meet the challenge, but the teacher told them they cannot act in this way in all intercultural circumstances and gave them possible ways to meet the challenge (Turn # 103).

Chapter 5: Discussions

This chapter discusses the findings shown in the results section and connects them to the theory discussed in the theoretical framework. Thus, it evaluates, interprets, and explains the similarities and differences found in the studies reported in the theoretical framework and this study described here. It also states the importance of the outcomes to Colombian context, in particular for the EFL teaching/learning field.

Summarizing the data related to the observations, the learning journals, and the pre-questionnaires, the results indicated that the implementation of the cultural and intercultural tasks in the IBA language classroom have helped the students to begin developing intercultural competence in terms of intercultural knowledge and understanding related to *Deep* culture. After the tasks, the students seem more aware of cultural aspects that did not easily identify at first sight, such as cultural beliefs, values, and behaviors attached to every social group or to individuals. These deep cultural aspects were crucial in this process since in order “to understand various communication patterns in a culture, we have to understand the deep-rooted cultural values that give meanings to such patterns” (Ting-Toomey & Dorjee, 2019, p. 16). This deep cultural knowledge and understanding, in turn, also helped the students become more inter/culturally sensitive towards people who have beliefs, values, worldviews, and practices that differ from their own. This intercultural sensitivity is shown through the students’ openness and willingness to accept and engage with people, through the development of a certain level of intercultural readiness, as well as a change of attitude to learn more about other cultures, and, thus, enrich their current experience.

Moreover, they also seem to have discovered their own cultural context by acknowledging that even within their own cultural context there are people who challenge

cultural aspects of the culture where they belong to. This indicates that the students have developed “knowledge and understanding that all cultural groups are internally variable and heterogeneous, do not have fixed inherent characteristics, contain individuals who contest and challenge traditional cultural meanings, and are constantly evolving and changing” (Council of Europe, 2016, p. 53). The students have also shown certain readiness to respect and accept otherness without assigning any positive or negative value by recognizing that it is important to respect and value differences because does not exist any culture that can be better or worse than another. Therefore, they have started to understand that accepting the cultural differences does not mean agreeing on every cultural aspect of any culture; rather, it means to respect the differences without dehumanizing others (Bennett, 2017).

The results also indicated that even though they have started recognizing deep cultural aspects, they mostly recognized superficial aspects of cultures, placing most of them in the *Minimization* stage of the DMIS. This aspect, could be attributed to the lack of formal and systematic pedagogies related to this topic, and it confirms what Crushner et al. (2012) claim about the *Ethnocentric* stage. These authors assert that the people who are in this stage are prompt to categorize cultures based on similarities within their own context and place superficial cultural aspects at the center of their evaluations. Therefore, raising the students’ awareness of cultural similarities and differences as well as starting to notice cultural values and behaviors about the other and their own cultural context was the first and most important procedure of this implementation because as Stanley (2017) suggests, when facilitating intercultural competence development, “the first step is guided noticing of how intercultural processing might be undertaken. Then learners might engage in guided discussion. Third, learners need guided practice of intercultural engagement” (p.160). As a result, every task was designed to discuss several cultural aspects to develop the students’

intercultural competence, particularly those targeting deep cultural knowledge, awareness, understanding, and intercultural sensitivity.

As a researcher and teacher, it seemed difficult for the students to notice deep cultural aspects, beliefs, and behaviors, but at the end of the implementation, there were more students who showed knowledge and cultural sensitivity towards cultural ambiguities and differences as well as acceptance and understanding of the diversity of cultures that exist within their own context. This change was more evident in the last two tasks where students could associate their previous background knowledge to the new one and even “experience” others’ cultures through a “cocktail party” simulation. This finding is similar to what Hamburg (2014) found in his study; the discussions held after playing simulation games create a space for cultural self-awareness in “real life-like situations” (p. 85). The researcher also found that these types of performances are a way to break stereotypes and avoid misinterpretations, a way to solve intercultural problems at work, and an approach to understand that different strategies to face problems without disapproving others’ values and beliefs exist. This evidence is supported by Bennett (1993) when he affirms that to be able to move the students to the *Acceptance* stage, cultural self-awareness and experiencing cultural differences are needed to develop intercultural competence.

Furthermore, even though the post-questionnaire results were more significant towards the Colombian culture, developing more intercultural competence, very few moved into the *Ethnorelative* stages of the DMIS or learned more deep cultural aspects of the American cultures possibly due to some limitations such as the students’ lack of familiarity and training on the topic. I just had a short period of time to implement the process, raising the students’ awareness of similarities and differences, first, and, then, having the students engage with tasks where they could develop self-awareness by interacting with others who

were “culturally” different from them, as in the Cocktail Party Simulation. Moreover, as Crushner et al. (2012) suggest, the *Minimization* stage “is often the most difficult to move from because people at this stage think that they are doing okay” (p. 158). Thus, even though these cultural and intercultural tasks, particularly the last one, gave them more tools to start recognizing and appreciating cultural differences as well as engaging in cultural conversations, either in English or Spanish, more work needs to be done to help more students move into the *Ethnorelative* stages.

Likewise, as Deardorff (2006b) suggests, in order to develop intercultural competence, the students need a certain proficiency level to be able to engage in more complex discussions. In contrast, Bennett et al. (2003) declares that the development of intercultural competences need to be paralleled to the students’ English level from novice to a more advanced level, indicating that intercultural competence is teachable from a very early stage of any foreign language. In my case, the student’s language proficiency level was also a limitation. It was impossible to parallel their English level to their intercultural competence because the university has not formally placed them into their current proficiency level. It means that I had an intermediate mixed-ability language classroom where not all the students could understand the English language, the complexity of the tasks, or engage in the intercultural discussions as they wanted. As a result, I sometimes had to speak and let the students use their first language even though it was their last English level, level four. Therefore, this aspect could have impacted on the students’ intercultural development or motivation since there were many students who did not participate at all during the discussions.

In the results, I also found that a student’s opinions can be in different stages of the DMIS with the same task because the way he/she perceives cultural aspects might depend

on multiple factors such as the mood, feelings, physical state, or even the assumption of basic commonalities between cultures. According to Bennett (2017), even though the stages often move on towards one direction, it is also possible to move to an early stage within the ethnocentric stages. This usually happens from *Minimization* to *Defense* because the complexity of cultural aspects related to social groups (e.g. gender roles, age, ethnicity) can make people assume that those differences are seen in all cultures. However, one of the positive aspects of learning about cultural ambiguities is that if the student is culturally aware of them, he/she might realize what is happening and try to change his/her attitude to understand the inter/cultural circumstances.

Finally, this intervention also highlighted a few more aspects observed through the learning journals and the post-questionnaire results. The findings revealed that the changes experienced through these data collection instruments were not expressed in the final post-questionnaire applied one week after the last intervention. This absence of knowledge could indicate that cultural aspects seen through the six cultural and intercultural tasks did not remain in the student's long-term memory. Bennett (2017) also talks about this aspect when he mentions that through perception people internalize worldview, which can be linked to meaningful things to them. In other words, it could be possible that the students did not internalize some cultural aspects since they could have not been relevant to the students at the moment of discussing them in class. Moreover, it was also evident that there were some tasks in which some students had difficulties understanding the main purpose, which could suggest that inter/cultural knowledge needs to be talked more explicitly as well as taught in a way that similarities and differences that exist between the discussed cultures are highlighted. This could also indicate that some students had difficulties understanding the English used during the activities (since it is a language

class), missing important information about the tasks, or possibly that some students needed to strengthen their critical thinking skills. Council of Europe (2016) affirms that students require critical thinking skills “to evaluate and make judgments about materials of any kind” (p. 45). Those critical thinking skills include abilities in:

drawing the results of the evaluative process together in an organised and coherent manner to construct a logical and defensible argument for or against a particular interpretation, conclusion or course of action, based on explicit and specifiable criteria, principles or values and/or compelling evidence. (p. 45)

Chapter 6: Conclusions

In this last chapter, I draw some conclusions and synthesize how the study addresses the main questions and objectives related to the implementation of cultural and intercultural tasks in language classroom to develop intercultural competence in the International Business Administration learners at Universidad Libre. It also presents the significance of the study and closes by providing some recommendations to future research on the field.

Conducting this research study on intercultural competence and learning how much it is related to education has expanded my perspective of its concept. It has made me realize that it is part of our daily life, including the educational context where students are in constant contact with people of either similar or different cultural backgrounds. The language classroom is an actual example of it, where distinctive intercultural practices are evidenced due to the students' background, political stance, social status, age, gender, and the like. In this sense, intercultural dialog becomes an essential instrument to foster equity; being cultural values, knowledge and awareness, attitudes, and cultural practices the core of intercultural competence (Council of Europe, 2016). After exploring all the changes students experienced during the implementation of the cultural and intercultural tasks, I am convinced that learning about cultures is not just an asset for the students' personally but also a required competence for the twenty-first century which is so interconnected. It is evident that today's EFL classrooms have become an intercultural place, very different from that of the past. This indicates that educators need to be aware of the importance of teaching intercultural competences due to all the cultural challenges we have to face in the classrooms.

With regards to the research questions, it can be said that the implementation of cultural and intercultural tasks to develop intercultural competence can teach International Business Administration (IBA) students about their own culture and others. The findings revealed that the students have begun developing some knowledge and understanding of how verbal and nonverbal communication styles can transmit different messages, knowledge and understanding of how cultural values, beliefs, and practices affect interactions between them and people who are culturally different, knowledge and understanding that cultures are not homogeneous since exists subcultures and individual cultural frameworks that challenge cultural shared-group identities. Finally, they have begun developing self-awareness and self-understanding of their own behavior towards cultural differences and cultural ambiguity.

Additionally, the evidence has also shown that cultural and intercultural tasks have begun helping the IBA students to become more interculturally sensitive. The results indicated that cultural and intercultural tasks can generate some new knowledge and empathy towards others by trying to understand and interact not only with others from their same contexts, but those from different cultural contexts. This study also showed that some students have become more flexible to adapt their responses in an effective and appropriate way, satisfying the main goal of becoming more inter/culturally sensitive. This goal could be justified with the opinions of those scholars who have suggested that learning a foreign language is not enough to be able to interact with diverse cultures. It is necessary to combine linguistic and intercultural competences to graduate well-rounded, twenty-first-century students who can live and deal with all the cultural situations that challenge their personal and professional life (Bennett et al. 2003; Higher Education Academy, 2014).

After reviewing the main research question that guided this study, I have to say that implementing six cultural and intercultural tasks to develop intercultural competence in the language classroom was rewarding because I know that in my EFL classroom there are students who will be able to actively engage in conversations that lead to the resolution of conflicts or understand and respect otherness, and, in turn, possibly create new categorizations of their immediate or external world. I also have to say that this process required arduous work because I had several limitations such as the students' English level, technological issues, the pressure of finishing the University's syllabus, not having enough cultural and intercultural tasks that involve the development of self-awareness, and some pedagogical difficulties to implement the tasks. However, this last aspect has made me more aware of simple but essential pedagogical interventions that will be taken into account for future studies. As Li (2013) asserts:

Cultivating student global competence is, albeit challenging, an objective that they [educators] can achieve with some simple pedagogical interventions. They should actively explore innovative approaches to curriculum and coursework design so that global competence becomes an integrated part of students' overall learning experience. (p. 138)

Therefore, if I had the opportunity to conduct this study again, I would start this process with beginning language students to progressively teach the cultural knowledge and awareness they needed to move through each stage of the *Ethnocentric* and *Ethnorelative* stages of the DMIS. I would strive to have all the students placed in their proficiency level, but if it is not possible, I would include more tasks for mixed-ability groups and make sure that all the students understand the message through explicit explanations and feedback evaluations. Additionally, it might be preferable to have had a small population of students

to permit them all to participate in the inter/cultural discussions at the end of the tasks. In general, what I take from this research study is that I learned so much from it, and I think I have become even more interculturally competent which will help me conduct future studies on this topic and also live according to the demands of this interconnected and changing world.

Finally, I am sure that six cultural and intercultural tasks were not enough. Developing intercultural competence takes time, even years, just as the learning of a foreign language does. Students need to start learning this competence parallel to their language classes. Thus, teachers should not start raising students' cultural awareness in advanced levels. Therefore, having more tasks where the students experience other cultures "at first hand," and, thus, help the students move to the other side of the ethnocentric stages of the DMIS would be needed to develop even more this competence.

To conclude, in my opinion, the findings of this implementation research project have proven that cultural and intercultural tasks are a viable way to develop intercultural knowledge and sensitivity. These results could be significant to the Colombian context and for the field of EFL teaching and learning since there are only a few intercultural competence studies that have been conducted in Colombia which show in detail the process of developing this competence in the language classroom. Hence, this study could show other teachers what aspects worked well as well as identify those aspects that need more work to help the students to become more interculturally sensitive towards cultural ambiguities and differences.

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APPENDIX A

LAURA'S BLOG POST TASK

Task 1

Laura's Blog Post

Read Laura Correa's blog post of a cultural exchange experience in the United States. She talks about 5 things she learned while living there. Follow the reading steps.

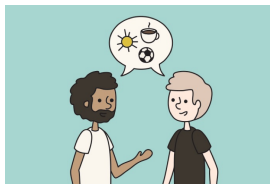
Step 1: Before reading, match the words to the definitions. Write the correct number on the lines below.



1 - don't get me wrong



2 - leave behind



3 - Small talk



4 - Compliments



5 - encounter



6 - host parents



7 - dishwasher



8 - culture shock

- _____ something good that you say about someone, showing that you admire him or her.
- _____ a polite conversation between people at social events.
- _____ people who receive guests in their house.
- _____ a machine for washing dishes and kitchen utensils automatically.
- _____ a meeting with a person, especially a casual, unexpected, or brief meeting.
- _____ a feeling of confusion experienced by a person who is exposed to a different culture.
- _____ to leave a place without taking someone or something with you.
- _____ is said when you want to make sure that someone understands your comments correctly, especially when you are criticizing something.

Step 2: While reading, underline the differences and circle the similarities between Colombia and the United States.

Step 3: After reading, discuss the following questions.

1. Why do you think Laura mentions "baseball games, Easter and Christmas celebrations" as part of the culture shock she experienced even though that game and celebrations are also in Colombia?
2. In the culture shock paragraph, Laura said that she had to fight her Colombian instincts and start being punctual, do you think this change was necessary? Why?
3. What cultural things can you talk about when you interact with people from other cultures?
4. What can you infer from the American style after reading Laura's blog post?
5. How important do you think it is to have a good relationship with others while living abroad?



**JUNE
21**
Laura Correa

Writing my experience into one blog post is difficult. There were some moments where I felt nostalgic about the past, but in those moments, I learned how to appreciate what I left behind to become a better human and continue with another perspective of life. Living in the U.S is more than cool pictures and parties with international friends. So, I want to share 5 things I learned while living there.

1. Culture Shock

The first thing that I remember most about arriving in the U.S. for the first time was the diversity of people, their different accents, and the way they socialize. Just little things like the dishwasher (yes, I loved it so much!) were a big culture shock for me. Also, the variety of beers, the baseball and football games – and their holidays, like Thanksgiving, the 4th of July, Easter, and Christmas. Every celebration made understand how important family was. Also, Americans view time a lot differently than Colombians. So, I had to fight my Colombian instincts and start being punctual in the U.S. In fact, I was never late for my job – but with my boyfriend and friends... that's another story.



2. Language Barrier

When I went to the U.S, my English level was pretty good, but I must confess... there was so much English that I didn't know! Dios mío! Knowing the language really plays a gigantic role in having a good experience. Being able to express ideas and feelings really helps you to connect with people and new friends. I felt like I would speak so well with my boyfriend and friends – but at home, I had problems when I said something quickly to my host parents or we had small talk. This was difficult for me.



3. Patriotism

Being in a different culture was a precious experience. When you're away from home for a long time, you recognize how much you miss flavors, smells, and traditions you ignored before. It's time now to be the best representative for your home country and give them an idea of your homeland.



4. The American Style

I have to say this is my personal experience and I don't mean to generalize, but American culture has been defined as diverse, independent, competitive, and materialistic. I think that living with American people, and as a Latina, I felt there was more than that. I was lucky enough to live with a family where respect, words, and love were important. I learned how to treat kids with kindness and teach them values at a really young age. I learned to try and be more practical but, overall, how to stay connected with friends and family by having real and significant encounters. It made me appreciate my family and my friends more. I also enjoyed the small talk and all the compliments. It made me more of an observer and less selfish, because looking at others and admiring something in them is an act of generosity and love.

5. Socially Speaking

You'll have two types of friendships, those that you can go out with and have a good time... and those that stay, support you, and become lifelong friends. All of us are looking to make new friends, but it was hard to make real friends. Sadly, there seemed to be a lot of superficiality but don't get me wrong there were plenty of opportunities to connect with incredible people who will be my friends forever.

APPENDIX B

COMMON STEREOTYPES TASK

Task 2

COMMON STEREOTYPES

Some people think that stereotypes exist for a reason. They think they could be true for some but wrong for others. It depends on the experiences they have with a particular culture. In groups, give your opinion about the following steps.

Step 1: Read the following stereotypes people have or have heard about Colombians and their country. What do you think about them? How do you feel when you hear them? Do they reflect how Colombians are?

I have been to Colombia several times. So, I think that Colombians are very friendly, generous, and family oriented. They also like to party. However, they are machistas (sexist), racist against people of dark skin, and discriminate LGBTQ people. They are also associated to drugs and violence.

Maggie, 30 years old.

These are stereotypes; things I hear people talk and read about when describing Colombia. My own experience, having never visited, but having met many Colombian people, is that the they are warm, and interested in the world. They are bright, energetic, and fun. Sad about their country's stereotypes: Drugs, guns, organized gangs; cartel, dangerous, kidnappings, and smuggling.

Elizabeth, 75 years old

In my opinion, I don't have any stereotypes about Colombians, but I know people associate them with corruption and cocaine.

Alicia, 28 years old

I don't believe these stereotypes, but many people do. Colombians love soccer. They take siestas (naps) everyday. Colombia is an unsafe country, and it is one of the Drug Headquarters of the world.

Ryan, 38 years old

I think stereotypes can be used as feedback or an opportunity to show the world that we are not all like that. If the world thinks of us this way, it means that we have done a poor job to show everyone what we are truly capable of. These stereotypes are a mere reflection of how the rest of the world experiences us. Just like we create stereotypes about others based on our experiences of them. Having said this, here are my experiences of Colombians: They speak the best Spanish. They don't like Americans either respect personal space. They only tolerate Spanish speakers. They are related to the drug cartels. They are materialistic, loud, old-fashioned, and surgically enhanced.

Cole, 32 years old

Step 2: Similar to the stereotypes people have created about Colombians, there are some about the United States. Read the reactions of some Americans when they were asked about particular stereotypes. Write on the board if they agree or disagree with them and give the main reason in one sentence.

Step 3: After reading, what do you think about stereotypes? Did they help you change your expectations about Colombians and North Americans? What can you do to avoid stereotypical ideas?

COMMON STEREOTYPES ABOUT THE UNITED STATES

Alicia is an American who lived in Colombia for six months. She was asked to comment on these nine stereotypes about people in her own country. Then, she was asked to name some stereotypes she has heard of Colombians. Have a look at what she said.



1. Americans are generous:

I don't believe that Americans are generous. I think they are more egoist with their time and money than people from other countries from what I have experienced.

2. Americans are optimistic:

I believe that Americans can be pretty pessimistic. I have met people from other countries who have less opportunities, but are more hopeful than the people that I know from my country.

3. Americans are overtly patriotic:

I do believe that Americans sometimes have too much pride in their country. What I mean is that they may blindly agree with things that are completely wrong because they believe that America is the best country and what America does must be right.

4. Americans can only speak English:

Many Americans that I know speak more than one language.

5. Everyone is racist:

This a stereotype that I do not agree with. I think it all depends on who you choose your time with. All of the Americans that I spend my time with are not racist.

6. Americans are all obese, overweight, and obsessed with fast food:

Americans eat a lot of processed foods, but not everyone is overweight. There is also a lot of publicity around the fitness industry and eating abroad.

7. Americans are obsessed with work:

I think that Americans have a harder time having a balance between work and personal life.

8. Every American owns a gun:

I do not own a gun nor anyone in my family owns a gun.

9. Americans don't travel abroad:

I know many Americans who believe America is the best country and do not want to leave it, but I think a lot of people who live in my country travel abroad.

About Colombians

In my opinion, I don't have any stereotypes about Colombians, but I know people associate them with corruption and cocaine.

Alicia, 28 years old, Phoenix, Arizona



COMMON STEREOTYPES ABOUT THE UNITED STATES

Elizabeth is an American who has never been to Colombia. She was asked to comment on these nine stereotypes about people in her own country. Then, she was asked to name some stereotypes she has heard of Colombians. Have a look at what she said.



7. Americans are obsessed with work:

American's protocol is to work 5-6 days a week, 50 weeks a year, for a large majority. This might be interpreted as obsessed. The Internet and satellites have made the globe so communicable that, in some fields, work may be conducted 24-hours a day.

8. Every American owns a gun:

Yes, I do believe that this is a stereotype. Certainly what has been going on in America, especially the last few years, creates that stereotype. Tragically, politicians are allowed to, and accept donations from the NRA, the National Rifle Association that opposes to the gun control law. Again that generalization "Every".

9. Americans don't travel abroad:

When I think about it, yes, I guess a lot don't. For some, it's money. For some, it's going back to lack of education. In my opinion, people who emigrated to America for safety, for a new life, out of hunger found no reason to leave. I believe it was a money problem, possibly a fear situation: they came here, why will they risk everything leaving?

About Colombians

These are stereotypes; things I hear people talk and read about when describing Colombia. My own experience, having never visited, but having met many Colombian citizens, is that the people are warm, interested in the world. They are bright, energetic, and fun, sad about their country's stereotypes: Drugs, guns, organized gangs; cartel, dangerous, kidnappings, smuggling.

Elizabeth, 75 years old, New York City, New York

1. Americans are generous:

The stereotype seems to be that Corporate Capitalists are generous for their own benefit. Certainly, there are Americans who voluntarily put their lives, and their money in danger, rescuing and helping others. That being said, after 911, for several months people in New York City were so *polite* and *considerate* of each other.

2. Americans are optimistic:

For the most part, yes.

3. Americans are overtly patriotic:

Depends on the war being fought. World War II: Absolutely! Viet Nam War: Many, many people did not feel patriotic at all. Right now, 2019, there are people horrified at the actions being done in the name of patriotism. But, is that patriotism???

4. Americans can only speak English:

Unfortunately, yes. And, this stereotype has some true in it.

5. Everyone is racist:

Personally, I dislike generalizations, and the use of "Everyone" is a generalization. Sad if that is a stereotype. Certainly, racism exists, and has since the beginning of the Colonies. It definitely is a racist country, but, "Everyone"... I hope not.

6. Americans are all obese, overweight, and obsessed with fast food:

Definitely, the lower socio-economic population, and the least educated, tend to be overweight and obese. Fast food is tied into convenience, fast... as the term states. Often, it is the easy way out: no shopping; no cooking; little cleaning up. It becomes a habit. People need education about food. It takes initiative to self-educate. There's that generalization again: "all" obese. Higher income people/families tend to rarely frequent fast food establishments.

COMMON STEREOTYPES ABOUT THE UNITED STATES

Cole is an American who has never been to Colombia. He was asked to comment on these nine stereotypes about people in his own country. Then, he was asked to name some stereotypes he has heard of Colombians. Have a look at what he said.



8. Every American owns a gun:

Not really. This stereotype is created because Americans imprudently use guns. There are so many Americans who discriminate others and blindly believe in the constitution and other outdated documents.

9. Americans don't travel abroad:

For the most part, Americans do not travel abroad. We would much rather go to one of our major cities within our comfort zone than learn about another place.

About Colombians

For the most part, I think stereotypes exist for a reason. But they also can be used as feedback or an opportunity to show the world that we are not all like that. If the world thinks of us this way, it means that we have done a poor job to show everyone what we are truly capable of. These stereotypes are a mere reflection of how the rest of the world experiences us. Just like we create stereotypes about others based on our experiences of them.

Having said this, here are my experiences of Colombians: They speak the best Spanish. They don't like Americans either respect personal space. They only tolerate Spanish speakers. They are related to the drug cartels. They are materialistic, loud, old-fashioned and surgically enhanced.

Cole, 32 years old, Miami, Florida

1. Americans are generous:

I've NEVER heard that Americans are generous.

2. Americans are optimistic:

I would say that the American dream give that idea of optimism! Culturally we usually push for progress.

3. Americans are overtly patriotic:

We are extremely conditioned to be patriotic. We are required to stand for the pledge of allegiance from an early age in school.

4. Americans can only speak English:

This is true! Because the English paved the way for English to be a universal language, we have been too lazy to learn about other people and cultures.

5. Everyone is racist:

It's easy to consider us racists given our history. This "country" was founded on invasion this land and committing genocide by exterminating the indigenous people. The laws of today are designed to keep the minority oppressed. Our laws also are designed to put in prison African Americans and Hispanics.

6. Americans are all obese, overweight, and obsessed with fast food:

We are the most overweight country in the world BECAUSE of fast food and interior education. Our culture does not encourage self help with topics related to health.

7. Americans are obsessed with work:

We are obsessed with making money since that is our world. We are super competitive and it usually translates to making money.

7. Americans are all obese, overweight, and obsessed with fast food:

Hahaha, yes. I believe this stereotype developed over the last 30 years with America being one of the first countries to offer fast food to anyone. However, preventive care is now becoming a major focus on healthcare and people are slowly beginning to live a healthier lifestyle.

8. Every American owns a gun:

In America, you have the right to own a gun. However, only 30% of the population actually have one.

9. Americans don't travel abroad:

Most don't. They prefer cheaper destinations. However, as in any county, there are many people who love traveling and seeing the world.

About Colombians

I've been to Colombia. So I don't believe these stereotypes, but many people do.

Colombians love soccer. They take siestas (naps) everyday. Colombia is an unsafe country, and it is one of the Drug Headquarters of the world.



Ryan, 38 years old, Chicago, Illinois

COMMON STEREOTYPES ABOUT THE UNITED STATES

Ryan is an American who has visited Colombia for 15 days. He was asked to comment on these nine stereotypes about people in his own country. Then, he was asked to name some stereotypes he has heard of Colombians. Have a look at what he said.



1. Americans are generous:

Yes, I believe most Americans are generous and are always looking to help people around them. However, some Americans can take advantage of this and look for something in return (like a business).

2. Americans are optimistic:

Yes, most are optimistic because this is the land of opportunities and people can find a brighter tomorrow or future if they make an effort to get it. Americans always believe things can be better.

3. Americans are overtly patriotic:

America is a land full of immigrants from many countries. I think people are passionate about their beliefs and family values. Just like there are many people in the U.S from all over the world who are passionate about their countries. Americans are like that too.

4. Americans can only speak English:

Yes, this is correct and most can speak when they go to the university, which can be expensive. However, there is a wide variety of languages spoken in America thanks to travelers and people living as immigrants.

5. Everyone is racist:

This is not true. Most Americans are willing to give people a change regardless their background, nationality, gender, etc. However, as in any country, there are racists.

6. Americans are obsessed with work:

Not everyone. As in everywhere, there are people who work hard and more than they should to succeed in life.

COMMON STEREOTYPES ABOUT THE UNITED STATES

Maggie is an American who lived in Colombia for about one year. She was asked to comment on these nine stereotypes about people in her own country. Then, she was asked to name some stereotypes she has heard of Colombians. Have a look at what she said.



7. Americans are obsessed with work:

Very true. Americans in general are workaholics. Many companies in the United States give only 2 weeks of vacation per year, and this is considered normal. Although the workweek is technically 40 hours, Monday-Friday, many Americans take work home in the evenings and on the weekends.

8. Every American owns a gun:

Most Americans could easily own a gun if they wanted to, but that doesn't mean that everyone does. Where I live, in a big city in the Northeast, I don't know anyone who owns a gun. However, in the south and in rural areas, it is much more common.

9. Americans don't travel abroad:

This depends on social class. Most Americans who are upper middle class and higher have traveled abroad. Many university students study a semester abroad. However, working class and lower middle-class people often don't travel abroad, because of the price.

About Colombians

I have been to Colombia several times. So, I think that Colombians are very friendly, generous, and family oriented. They also like to party. However, they are machista (sexist), racist against people of dark skin, and discriminate LGBTQ people. They are also associated to drugs and violence.

Maggie, 30 years old, Boston, Massachusetts

1. Americans are generous: I think that in general Americans are generous within their own families and maybe with close friends, but not beyond that.

2. Americans are optimistic: I think that Americans are optimistic in general about the state of the world and personal opportunities. However, depending on which political party is in power. People who support the opposing party are often more pessimistic about the state of the country.

3. Americans are overtly patriotic: I think that this depends a lot on the part of the country you're in and your political views. Generally, people who are more conservative are more patriotic. However, all over the country, many schools require all of the students to say the "Pledge of Allegiance" to the flag every morning. Additionally, the National Anthem is played before all sporting events, from professional games to high school games.

4. Americans can only speak English: Unfortunately, this is mostly true. Schools in the US don't put a big emphasis on learning a second language. The people who become fluent in another language usually learn in college, and/or by spending a semester studying in another country.

5. Everyone is racist: Every white person in the United States is, by definition, racist, because we benefit from years of systemically racist policies that have allowed white families to accumulate more wealth and power than black families. However, this does not mean that all Americans are intolerant or discriminatory. Many White Americans treat all races the same in their daily lives, and have friends of different races and ethnicities.

6. Americans are all obese, overweight, and obsessed with fast food: True! Although again, it varies by region. In general, people who live in cities are generally healthier, and people who live in rural areas are more likely to be overweight.

APPENDIX C

WHERE I COME FROM TASK

Task 3

WHERE I COME FROM SONG

Step 1: Discuss the following questions.

1. Do you think you can learn about cultures by listening to songs? Why?
2. What kind of cultural aspects you can learn from them?

Step 2: In groups, watch the two videos and focus on particular aspects of them. Then, share your answers.

Group 1

Explore what the message of the two videos is by reading the song lyrics.

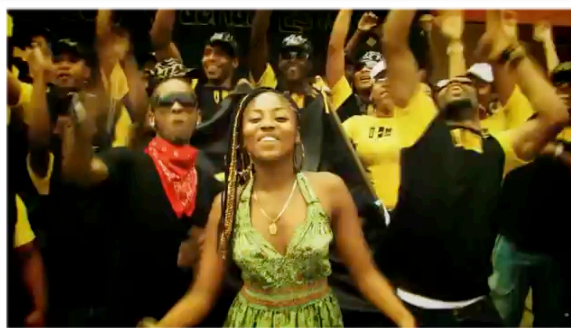
Group 2

Analyze the videos (the people, behavior, and background) and identify what kind of message they transmit.

Group 3

Write the cultural aspects you found on the two videos.

“DE DONDE VENGO YO”



Where I Come From by ChocQuibTown

Video: <https://www.youtube.com/watch?v=yMS4J6Gp6e4>

Lyrics: https://www.youtube.com/watch?v=sSCpvmDz_K8

“BOONDOCKS”



Boondocks by Little Big Town

Video: https://www.youtube.com/watch?time_continue=3&v=skAOB_EUE_M

Lyrics: <https://www.youtube.com/watch?v=8RxInn7tkRQ>

WHERE I COME FROM SONG

Use this space to write some ideas from step 2.

[Click here for the digital version.](#)

Step 3: *After watching the videos, discuss the following questions with the class*

1. What message do you think the music and the videos are trying to communicate?
2. Why do you think the people in the ChocQuibTown video look happy even though the song lyrics represent the bad conditions they have in their town?
3. Taking into account Colombian cultures, what cultural differences do you find in the Boondocks video and lyrics?

APPENDIX D

WHAT DO YOU VALUE ABOUT DISABLED PEOPLE? TASK

Task 4

What do you value about disabled people?**What are values?**

Values are general beliefs that individuals hold about the desirable goals that should be striven for in life. They motivate action and they also serve as guiding principles for deciding how to act. Values transcend specific actions and contexts, and they have a normative prescriptive quality about what ought to be done or thought across many different situations. Values offer standards or criteria for: evaluating actions, both one's own and those of other people; justifying opinions, attitudes and behaviours; deciding between alternatives; planning behaviour; and attempting to influence others (Council of Europe, 2016, p. 36).

Think about...

Taking into account what values are, discuss the following questions in pairs.

1. What do you think when you see a person with disabilities?
2. Do you think they have difficulties finding a job? Why?
3. What do employers value at the moment of looking for a new employee?

Watch...

Watch the following videos related to disabled people. While you watch, take notes about important things you see.

1

<https://www.globalgiving.org/projects/inclusion-for-people-with-disabilities-in-colombia/>

2

<https://www.youtube.com/watch?v=o0lt0KFhUek>

3

<https://www.youtube.com/watch?v=DAPkOxRnh4c>

Discuss...

Reflect on the questions below.

1. After watching the videos, what do you think about people with disabilities?
2. What values are important for them?
3. If you were a social leader and you had the power to change anything for these people, what would you do? Why?

APPENDIX E

INDIGENOUS COMMUNITIES TASK

Task 5

INDIGENOUS CULTURES

A red circular graphic with the text "Did You Know?" in white, bold, sans-serif font. The text is arranged with "Did" on the first line, "You" on the second line, and "Know?" on the third line, with a large question mark at the end.

With some 87 ethnic groups and 65 different languages, Colombia is the second most ethnically diverse country in the Americas, after Brazil.

There are about 4.5 million Native Americans and Alaska Natives in the United States today. That's about 1.5 percent of the population.

What do you think about this information? Were you surprised?

Now, be ready to follow the three steps below.

Step 1: Look at the pictures on the board or touch the objects the teacher brought to the class. Then, answer the teacher's questions.



First object



Second object

Step 1: Pictures on the board



First object



Second object

ONLY FOR THE TEACHER

First object:

1. Show the first object and ask the students, "Tell me something about this." They can see the picture or touch the object. Write their answers on a piece of paper.
2. Then ask, "What else can you say?" Write the answers on the same paper.
3. Explain to the class what a description, interpretation, and evaluation is. Then, put their answers into those three categories.

Second object:

1. Ask the students to describe what they see. Write it in the "description" column. Correct if they make any interpretation or evaluation.
2. Ask the students to interpret the object. Write it in the "interpretation" column.
3. Ask the students to evaluate their interpretations in a positive or negative way.

INDIGENOUS CULTURES

Step 2: In groups, you will receive a sheet of paper with two pictures on it. After looking at them, fill in the information on the space below.

Description: What I see (only observed facts)

Interpretation: What I think (about what I see)

Evaluation: What I feel (about what I think... positive or negative)

As a group:

- agree on a single description for each picture
- based on the descriptions, suggest two interpretations for each description
- for each interpretation, suggest both a positive and a negative evaluation

Picture 1

Description:

Interpretation #1:

- Positive evaluation:
- Negative evaluation:

Interpretation #2:

- Positive evaluation:
- Negative evaluation:

Picture 2

Description:

Interpretation #1:

- Positive evaluation:
- Negative evaluation:

Interpretation #2:

- Positive evaluation:
- Negative evaluation:

Picture 1: American Culture



Picture 2: Colombian Culture



INDIGENOUS CULTURES

Step 3: Read the given descriptions and interpretations. Then compare them with the ones you created.

Picture 1

Description: I see that parents, children and a grandfather gathered to talk.

Interpretation #1: I think the male and female together are fundamental to the family life.

Interpretation #2: I think young children like to listen to traditional stories about their past.

Picture 2

Description: I see an indigenous family who is in white and without a footwear.

Interpretation #1: I think the color white on their clothing represents something important to them.

Interpretation #2: I think their family values the connection of their body to earth.

Discussions

1. What do you notice from *step 2* and *step 3*? What do you think it is different? Why?
2. What are the differences and similarities you find in these tribes?
3. How do you think you would react if you had an encounter with a tribe from the United States or from Colombia?
4. What do you think about their lifestyles (beliefs, values, practices, etc.)?

APPENDIX F

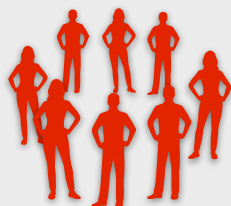
THE COCKTAIL PARTY SIMULATION TASK

Task 6

THE COCKTAIL PARTY
SIMULATION

Step 1

Get together in groups and decide one place to meet with your classmates (the library, the cafeteria or the classroom).



Step 2

In groups, read the instructions carefully. You have one hour and fifteen minutes to plan everything and come back to the classroom.



Step 3

Be ready for the Cocktail party for next class. Make sure you bring all the necessary equipment such as food and drinks.



Instructions

Three companies are planning a joint venture to build a new hotel and retail shopping complex. The hotel company will develop and manage the property, the construction company will build it, and the bank will arrange the financing. The companies come from three different fictional cultures: The Colombian, American, and Indigenous from Colombia and the USA. Each has specific cultural values, traits, customs, and practices.

(1) In your company's assigned room, meet with the vice president and managers from your company to discuss what your objectives and approaches will be at the cocktail party. Using the description of your assigned culture that you will receive, practice how you will talk and behave until you are reasonably familiar with your cultural orientation. Be sure to practice conversation distance, greeting rituals, and nonverbal behavior.

(2) At the appointed time, come to the cocktail party venue. As the cocktail party proceeds, interact with the managers from the other companies. Maintain the role you have been assigned, but do not discuss it explicitly. Notice how other people react to you, and how you react to them.

(3) Be ready to discuss your experiences after the cocktail party ends.

Colombian culture

Specific instructions for members of the Colombian culture to be distributed and discussed at the company meeting of the culture.

You are from the Hotel company

✱ **Beliefs, values, and Attitudes that underlie your culture's communication**

You believe that fate and luck control most things.
You believe in feelings more than reasoning.
In your culture, an authoritarian leader makes the ultimate decisions.

✱ **Nonverbal traits of your culture**

You treat time as something that is not important. It is not a commodity that can be lost.
Your conversation distance is close (about 50 centimeters, face-to-face), and you touch others on the arm occasionally when in conversation.

✱ **Verbal traits of your culture**

You frequently express gratitude and other emotions to others.
You interrupt others who are speaking and are not offended if they interrupt you.

✱ **Business customs in your culture**

You treat women as superior to men.
You avoid conflict.

✱ **Greetings and courtesies**

When meeting someone or leaving them, you hug warmly but gently.
Your most common greeting phrase is "Howdy, pal!"
You call everyone by their first names, and you refer directly to people by name frequently in conversation (e.g., "As I was telling you, George, we want to . . .").

✱ **Food**

You eat and drink with gusto. In your culture, eating and drinking are considered some of the greatest pleasures in life.

✱ **If you do some research for a particular Colombian culture, you can change a few cultural aspects.**

Taken from Jameson, D. (2007). Developing Hospitality Managers' Intercultural Communication Abilities: The Cocktail Party Simulation. *Cornell Hospitality Tools*, (9), 6-20.

(2) At the appointed time, come to the cocktail party venue. As the cocktail party proceeds, interact with the managers from the other companies. Maintain the role you have been assigned, but do not discuss it explicitly. Notice how other people react to you, and how you react to them.

(3) Be ready to discuss your experiences after the cocktail party ends.

American culture

Specific instructions for members of the American culture to be distributed and discussed at the company meeting of the red culture.

You are from the construction company

- ✱ **Beliefs, values, and Attitudes that underlie your culture's communication**
You believe that people determine their own destinies. You prefer to make decisions in a democratic manner. You believe in reason over feelings.
- ✱ **Nonverbal traits of your culture**
Your conversation distance is far (about 100 centimeter, face-to- face), and staring is not considered impolite.
You believe that time is a valuable commodity, and you don't want to waste any.
- ✱ **Verbal traits of your culture**
You are direct in expressing your ideas and opinions. You ask lots of questions.
You don't express thanks to others because in your view, people choose their actions to create their own destinies; in other words, if someone does something for you, he or she is also doing it for himself or herself.
- ✱ **Business customs in your culture**
You welcome conflict as a way of reaching a better decision. You treat women and men as equals.
- ✱ **Greetings and courtesies**
When meeting someone or leaving them, you shake hands firmly.
Your most common greeting phrase is "good morning," "good afternoon," or "good evening."
You call people, except for children, by their complimentary title (Mr., Ms.) plus their family names.
- ✱ **Food**
You don't eat raw vegetables or fruit. In your culture, it is considered uncivilized and uncouth to do so. Raw food is *taboo*.
- ✱ If you do some research for a particular American culture, you can change a few cultural aspects.

Taken from Jameson, D. (2007). Developing Hospitality Managers' Intercultural Communication Abilities: The Cocktail Party Simulation. Cornell Hospitality Tools, (9), 6-20.

(2) At the appointed time, come to the cocktail party venue. As the cocktail party proceeds, interact with the managers from the other companies. Maintain the role you have been assigned, but do not discuss it explicitly. Notice how other people react to you, and how you react to them.

(3) Be ready to discuss your experiences after the cocktail party ends.

Indigenous culture from Colombia and the United States

Specific instructions for members of the indigenous culture to be distributed and discussed at the company meeting of the culture.

You are from the bank

⊗ **Beliefs, values, and Attitudes that underlie your culture's communication**

Members of your culture are strongly religious and believe that a higher power directly and frequently intervenes in human affairs.

Your culture makes decisions by consensus of the group and only after thorough discussion.

⊗ **Nonverbal traits of your culture**

You avoid eye contact with strangers in order to show respect.

Your conversation distance is medium (about 70 centimeters, face- to-face).

⊗ **Verbal traits of your culture**

You never contradict others directly in conversation. Silence is considered a positive and affirmative signal.

⊗ **Business customs in your culture**

You treat men as superior to women.

In business settings, men and women often segregate themselves.

⊗ **Greetings and courtesies**

You call people by the courtesy title "Brother" or "Sister," followed by their first names.

Your most common greeting phrase is "Peace." You bow slightly when greeting someone.

⊗ **Food**

In your culture, people are very conscious of cleanliness, so you always tuck a napkin in your collar before eating or drinking anything.

⊗ **If you do some research for a real indigenous culture, you can change a few cultural aspects.**

Taken from Jameson, D. (2007). Developing Hospitality Managers' Intercultural Communication Abilities: The Cocktail Party Simulation. Cornell Hospitality Tools, (9), 6-20.

Task 6

THE COCKTAIL PARTY SIMULATION

Step 1

Get together in groups and decide one place to meet with your classmates (the library, the cafeteria or the classroom).



Step 2

In groups, read the instructions carefully. You have one hour and fifteen minutes to plan everything and come back to the classroom.



Step 3

Be ready for the Cocktail party for next class. Make sure you bring all the necessary equipment such as food and drinks.



Instructions for the teacher

1. Choose the vice presidents of each firm in advanced. One woman in the Read and Blue culture and one man in the Green culture. If it is possible, select the student with leadership skills.
2. Divide the class into three equal groups (if possible). Hand out the meeting instructions and ask each group to work in a different place (the library, the cafeteria, or the classroom).
3. Have the students to plan everything for the cocktail party in one hour and fifteen minutes. Then, ask them to come back to the classroom.
4. Visit each group and answer each question the students have without revealing any detail about the other cultures.
5. On the day of the party, ask the students to the engage in it for about 30 to 40 minutes.
6. Conduct the discussion section through the principles of intercultural communication and management.

APPENDIX G

INTERCULTURAL COMPETENCE SURVEY FORM

Intercultural Competence Survey
Encuesta Sobre la Competencia Intercultural

Parte 1**Instrucciones:**

Por favor seleccione una respuesta y complete la información solicitada del ítem A al L. Esta encuesta se debe diligenciar en su totalidad. Se garantiza que los resultados de la encuesta NO influirán de ninguna manera en sus calificaciones de este curso. Por favor responda estas preguntas con lo mejor de su conocimiento.

- A. Por favor escriba su nombre y apellido: _____
- B. Escriba su edad: _____
- C. Indique su género: F _____ M _____
- D. Escriba el semestre que cursa: _____
- E. ¿En cuál ciudad vive? _____
- F. ¿Cuál es su ciudad de origen? _____
- G. ¿Ha viajado a otra(s) región(es) de Colombia? Sí _____ No _____
- H. ¿Ha viajado a otro(s) país(es)? Sí _____ No _____
- I. ¿A qué edad empezó a estudiar inglés por primera vez?
- Entre los 2 y 5 años _____ Entre los 6 y 10 años _____ Entre los 11 y 15 años _____ Entre los 16 y 20 años _____
- J. ¿Por cuánto tiempo ha estudiado inglés? Menos de un año _____ Dos años o más _____ Cinco años o más _____

K. ¿Ha estudiado inglés en una institución especializada en la enseñanza del inglés? (Institutos de idiomas, colegios bilingües, etc.)

Sí _____ No _____

L. ¿Cuál cree que es su nivel de inglés?

Principiante / A1 _____ intermedio bajo / A2 _____ Intermedio / B1 _____ Intermedio alto / B2 _____ Avanzado / C1 _____

Parte 2

Por favor califique del ítem 1 al 21 en relación con su desempeño ACTUAL en cada una de las siguientes categorías. Una escala de 1 significa que está totalmente en desacuerdo con la declaración, mientras que una escala de 5 indica que la declaración describe con precisión la etapa actual de su desempeño específico.

Esta encuesta se debe diligenciar en su totalidad. Se garantiza que los resultados de la encuesta NO influirán de ninguna manera en sus calificaciones de este curso. Por favor responda estas preguntas con lo mejor de su conocimiento.

Las siguientes cinco declaraciones son para medir su *voluntad para buscar oportunidades internacionales o interculturales*.

| No. | Declaración | Muy en desacuerdo | Parcialmente en desacuerdo | Ni de acuerdo ni en desacuerdo | Parcialmente de acuerdo | Muy de acuerdo |
|-----|---|----------------------|----------------------------------|---|----------------------------|-------------------|
| 1 | Creo que puedo beneficiarme del aprendizaje de la cultura norteamericana. | 1 | 2 | 3 | 4 | 5 |
| 2 | Creo que puedo hacer ajustes en mi comportamiento y estilo de comunicación si la persona con la que estoy hablando proviene de un entorno cultural diferente. | 1 | 2 | 3 | 4 | 5 |
| 3 | Disfruto la cultura norteamericana (incluyendo el arte, la comida, la religión, la filosofía, etc.) | 1 | 2 | 3 | 4 | 5 |
| 4 | Quiero aprender más sobre la cultura norteamericana. | 1 | 2 | 3 | 4 | 5 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 5 | Estoy dispuesto a hablar con personas de otros entornos culturales y discutir las similitudes y diferencias en puntos de vista. | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|

Las siguientes cuatro declaraciones son para medir su *nivel de tolerancia de la ambigüedad cultural y la aceptación de las diferencias culturales*.

| No. | Declaración | Muy en desacuerdo | Parcialmente en desacuerdo | Ni de acuerdo ni en desacuerdo | Parcialmente de acuerdo | Muy de acuerdo |
|-----|---|-------------------|----------------------------|--------------------------------|-------------------------|----------------|
| 6 | Soy consciente de las similitudes y/o diferencias entre la cultura norteamericana y la colombiana. | 1 | 2 | 3 | 4 | 5 |
| 7 | Soy consciente de mis propias inclinaciones, prejuicios o estereotipos con respecto a la cultura norteamericana. | 1 | 2 | 3 | 4 | 5 |
| 8 | Sé que hay diferencias en la comunicación entre culturas, por lo que es importante para mí ajustar mi comportamiento para que no me malinterpreten. | 1 | 2 | 3 | 4 | 5 |
| 9 | Es difícil para mí aceptar las diferencias culturales cuando hablo con personas de otros entornos culturales. | 1 | 2 | 3 | 4 | 5 |

Las siguientes dos declaraciones son para medir su capacidad actual para *usar el conocimiento, y diversos marcos culturales de referencia*.

| N o. | Declaración | Muy en desacuerdo | Parcialmente en desacuerdo | Ni de acuerdo ni en desacuerdo | Parcialmente de acuerdo | Muy de acuerdo |
|------|--|-------------------|----------------------------|--------------------------------|-------------------------|----------------|
| 10 | Puedo identificar algunas de las diferencias culturales relacionados con Colombia y Estados Unidos. | 1 | 2 | 3 | 4 | 5 |
| 11 | Entiendo que hay diferencias entre culturas y que lo que puede ser considerado “raro” para una persona y puede ser considerado “normal” para otra. | 1 | 2 | 3 | 4 | 5 |

La siguiente declaración es para medir su conocimiento actual de comunicarse y conectarse con personas norteamericanas.

| | | Muy en desacuerdo | Parcialmente en desacuerdo | Ni de acuerdo ni en desacuerdo | Parcialmente de acuerdo | Muy de acuerdo |
|----|--|----------------------|----------------------------------|---|----------------------------|-------------------|
| 12 | Entiendo completamente las perspectivas de las personas norteamericanas sobre temas culturales relacionados con Colombia y Estados Unidos. | 1 | 2 | 3 | 4 | 5 |

Parte 3

1. Por favor escriba todo lo que sabe de la cultura de Estados Unidos.

2. Por favor escriba todo lo que sabe de la cultura de Colombia.

APPENDIX H

CONSENT FORM

CONSENTIMIENTO INFORMADO

Título del Proyecto: Cultural and Intercultural Activities in the Language Classroom for Developing Intercultural Competence in IBA Learners at Universidad Libre.

Actividades culturales e interculturales en el salón de idiomas para desarrollar la competencia intercultural en los estudiantes de ANI en la Universidad Libre.

Consentimiento informado, 13/08/2019

Descripción del Proyecto

Usted ha sido invitado a participar en un estudio conducido por la docente Yesenia Milena Valarezo Fernández, quien aspira al título de Magister en la Enseñanza del Inglés en la Universidad del Norte, cuyo objetivo es implementar el uso de actividades culturales e interculturales para desarrollar la competencia intercultural en los estudiantes de cuarto semestre de Administración de Negocios Internacionales (ANI) en la Universidad Libre. Como sujeto de la investigación, a usted se le solicitará aceptar las condiciones y participar en las actividades que se especifican en la siguiente tabla durante el semestre en curso.

| Actividad y condiciones |
|--|
| 1. Completar una encuesta al inicio y al final del proyecto. |
| 2. Permitir observaciones grabadas en audio y video. |
| 3. Participar activamente en las actividades culturales e interculturales programadas. |
| 4. Responder preguntas de reflexión después de cada actividad. |

Una vez completada la investigación se destruirán todas las fuentes de datos, notas y otros documentos relacionados. Los datos de la investigación serán utilizados únicamente en el contexto del proyecto previamente estipulado. La investigación se desarrollará en los predios de la Universidad.

Riesgos y Beneficios

No se sabe de ningún riesgo asociado a la participación en este estudio. De cualquier forma toda la información será confidencial. Su participación en este proyecto es voluntaria: tiene el derecho de retirarse en cualquier momento. Los beneficios de participar en este proyecto incluyen los siguientes: la oportunidad de adquirir nuevas competencias del siglo XXI fundamentales para su vida profesional y personal, y a su vez, reforzar competencias comunicativas en inglés, tales como la escritura, la escucha, la lectura y el habla.

Remuneración

No habrá remuneración por participar en el estudio.

Almacenamiento de datos para proteger la confidencialidad

Su identidad y cualquier otra información que lo pueda identificar no serán reveladas en ninguna presentación pública del estudio. La información es completamente anónima.

Tiempo

El tiempo de participación de su parte que requiere el proyecto es de un semestre académico comprendido en el período 2019-2. El tiempo aproximado para cada una de las actividades requeridas no será mayor al tiempo en que se desarrollan las clases (3 horas).

Uso de los resultados

Los resultados de este proyecto se presentarán en forma de un trabajo de tesis presentado a comisiones institucionales de la Universidad del Norte y en el Simposio de Investigación de la Maestría en la Enseñanza del Inglés.

Universidad del Norte

DERECHO DE LOS PARTICIPANTES**Investigadores principales** Yesenia Milena Valarezo Fernández**Título del Proyecto** Cultural and Intercultural Activities in the Language Classroom for Developing Intercultural Competence in IBA Learners at Universidad Libre.

- He leído y comentado el documento titulado *Descripción del Proyecto* con los investigadores principales.
- He tenido la oportunidad de formular preguntas respecto a los propósitos y procedimientos del estudio.
- Mi participación en el estudio es voluntaria. Puedo decidir no participar o retirarme en cualquier momento sin perjuicio futuro alguno.
- Si durante el curso del estudio se da información nueva que se pueda relacionar con mi disposición para continuar mi participación, los investigadores principales me la harán saber.
- Cualquier información que se derive del estudio que me identifique personalmente no podrá ser divulgada sin mi consentimiento explícito.
- He recibido copia de los documentos *Descripción del Proyecto* y *Derecho de los participantes*.
- Con mi firma expreso mi decisión de participar en el proyecto.


Si usted tiene alguna pregunta o duda respecto a este trabajo en que se le está invitando participar puede contactarse con su profesor de curso de inglés.

| CONSENTIMIENTO INFORMADO | | | |
|---|----------------------|--------------|--------------|
| Cultural and Intercultural Activities in the Language Classroom for Developing Intercultural Competence in IBA Learners at Universidad Libre. | | | |
| NOMBRE DEL PARTICIPANTE | CÓDIGO/CEDULA | FECHA | FIRMA |
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FIRMA DEL INVESTIGADOR: _____ **FECHA:** _____

APPENDIX I

PRE-QUESTIONNAIRE RESULTS ON THE AMERICAN CULTURE

| Pre-Questionnaire Results on the American Culture | | | | | |
|---|---|--------------|--|------------------------|---|
| No. | "Please, write everything you know about the United States culture." | DMSI stage | Example | Cultural Iceberg Level | Example |
| 1 | Me parece una cultura muy adecuada, ya que son personas muy educadas, son personas muy respetuosas, personas muy tolerantes entre otras cosas. | Acceptance | very educated, respectful and tolerant people | Deep | very respectful and tolerant people |
| 2 | Es una cultura muy diversa, ya que hay diferentes tipos de extranjeros, son liberales, ya que pueden decidir más sobre su género sin ser juzgados | Acceptance | have more freedom - Freedom to choose their sexual orientation without being judge | Deep | freedom |
| 3 | La música, los bailes, el cine y un poco de las costumbres | Minimization | music, dances, entertainment (cinema), customs | Surface | music, dances, custumes |
| 4 | Conozco los días festivos como acción de gracias, día de San Patricio y otros. | Minimization | holidays, Thanksgiving, Saint Patrick's Day | Surface | holidays |
| 5 | Ser poco específico para hablar | Minimization | not clear when talking | Surface | language |
| 6 |  consumistas Se mantienen laborando todo el día Moda Comercio Industrias Clase Deporte Thanksgivingday Celebrations | Minimization | Consumerist, work all they long, industrial commence, fashion, games, Thanksgiving | Surface | fashion, games, holidays |
| 7 | Es una cultura muy amplia que no tienen prejuicios y sobretodo respeta mucho las creencias de las personas | Acceptance | very open culture that does not have prejudices, respect towards people's beliefs | Deep | Respect towards particular beliefs |
| 8 | Creo que en la cultura estadounidense, las personas suelen ser un poco extrañas al relacionarse con gente desconocida debido a la confianza que tienen. También creo que es una cultura muy consumista y que quizás no tengan buenos hábitos alimenticios. En cuanto a aspectos musicales hay una gran diversidad de géneros que los estadounidenses suelen escuchar y a su vez hay gran diversidad en comida debido a la presencia considerable de inmigrantes en el país. | Defense | I believe that in the American culture, people tend to be a bit strange when interacting with unknown people due to confidence they have, I also believe that it is a very consumerist culture, and maybe they do not have good eating habits, there is a wide variety of genres that they listen to, there is a wide variety of food due to the presence of numerous immigrants | Surface | very consumerist culture, maybe they do not have good eating habits, a wide variety of genres that they listen to, a wide variety of food |
| 9 | Que son respetuosos, emprendedores, organizados | Acceptance | respectful, enterprising and organized people | Deep | Respect |
| 10 | Es un país muy competitivo, ya sea en el deporte o en otros aspectos como la guerra o el poder político, también se caracteriza por exportar su arte al mundo como la musica, cine, arquitectura, etc. | Minimization | competitive country in sport, war | Surface | games, art, music, fine arts |

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| 11 | Día de San valentin, día de san Patricio, halloween, navidad, la cultura de miami es muy distinta a la de Nueva York, las barbacoas antes de un partido de la NFL, el super bowl es una fecha de interés nacional e internacional, la cultura vaquera aún sigue muy presente en los estados de te as y nuevo México y lo que más comen es comida rápidas y por las noches se reúnen todos en familia par senar | Minimization | St. Valentine's Day, St. Patrick's Day, Halloween, Christmas, Miami's culture is different to New York's, barbecues before watching games, what they eat the most is fast food, they all gather in family for dinner | Surface | holidays, games, food |
| 12 | Se que apoyan mucho el deporte y dan aportes significativos en su cultura. Apoyan las ideas innovadoras y ayudan hacerlas realidad. | Minimization | Support sports and give meaningful contributions to their culture, support innovative ideas to make them true | Surface | Games |
| 13 | Conozco un 40% de su cultura, desde sus tradiciones que son muchísimas, el tipo de comida que predomina, la música, el arte,etc. | Minimization | know 40% of their culture from their traditions, which are a lot, the kind of food, music, art | Surface | traditions, food, music, art |
| 14 | Thanksgiving day, desfile en new york de la cultura americana y super bowl y su comida es hamburguesas perros calientes etc | Minimization | Thanksgiving Day, New York's parade, Super Bowl, thier food is hamburgers, hotdogs | Surface | holidays, parades, games, food |
| 15 | Día de gracias, san Patricio | Minimization | Thanksgiving Day, Saint Patrick's | Surface | holidays |
| 16 | Se celebra acción de gracia, halloween, navidad, fiestas de pascua | Minimization | celebrate Thanksgiving, Halloween, Christmas, Easter | Surface | holidays |
| 17 | Son buenos innovadores, su puntualidad, son amantes al trabajo | Acceptance | good innovators, are punctual, fond of work | Deep | punctual, fond of work |
| 18 | Lo poco que conozco son las celebraciones, Halloween, sant Valentine's Day, el día de acción de Gracias, festival de los gays, en las ciudades del sur es muy común la caza de animales, En la florida podemos encontrar que se encuentran la Mayor en población hispanohablante | Minimization | Halloween, Saint Valentine's Day, Thanksgiving, Pride parade, animal hunting | Surface | holidays |
| 19 | La verdad se muy poco sobre este tema, pero podría decir que se de los diferentes tipos de genero y artistas de este país y también un poco del tema cinematográfico, pero en general no tengo mucho conocimiento. | Minimization | know little about this subject, but I could say I know about the different kind of genres and artists, a little about cinematography | Surface | music, art |
| 20 | Las personas de los Estados Unidos desarrollan múltiples habilidades a temprana edad, como lo es el manejo de varios idiomas. Con respecto a la comida, muchos por el trabajo y el tiempo no se alimentan correctamente y tratan de comprar en restaurantes de comida rápida y eso les causa perjuicios en un futuro. En Estados Unidos diseñan múltiples arquitecturas, su género musical se basa en hip hop, música electrónica. | Minimization | development of multiple skills at a very young age, like speaking different languages, they do not eat properly, multiple architectures, their music genre is based on Hip Hop and electronic music | Surface | language, food, fine arts, music |

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| 21 | es un país en el que la mayoría de sus habitantes pertenece a la religión protestante, se caracteriza por una fuerte importancia a la libertad de expresión, fiestas como acción de gracias, Halloween, 4th of July (día de la independencia), Easter, etc. son dignas de grandes celebraciones. | Acceptance | most of the people belong to Protestant religion, it is characterized by their strong importance on freedom of speech, holidays such as Thanksgivings, Halloween, 4th of July (Independence Day), Easter. | Deep | most of the people belong to Protestant religion, it is characterized by their strong importance on freedom of speech |
| 22 | Son consumistas, celebran fiestas como pascuas, thanksgiving, san Valentin, halloween, etc | Minimization | are consumerist, celebrate holidays such as Easter, Thanksgiving, Saint Valentine, Halloween | Surface | holidays |
| 23 | Apasionados por los deportes, algunos por la política, hay mucha diversidad, es un país con más oportunidades que en otros, las personas. Es un país donde hay arte por doquier, ya sea en grafitis, esculturas, personas cantando en las calles, metros, centros comerciales, celebran su independencia por lo alto. | Minimization | fond of sports, some (are fond) of politics, there is a lot of diversity, a country with more opportunities than in other countries, art all over (graffiti, sculptures), people singing on the streets, subways, malls, celebrate high their independence day | Surface | games, fine arts, art, holidays |
| 24 | No se | / | / | / | / |
| 25 | nada | / | / | / | / |
| 26 | No se | / | / | / | / |
| 27 | No mucho | / | / | / | / |
| 28 | No sé | / | / | / | / |
| 29 | Nada | / | / | / | / |
| 30 | Nada | / | / | / | / |
| 31 | No se | / | / | / | / |

APPENDIX J

POST-QUESTIONNAIRE RESULTS ON THE AMERICAN CULTURE

| Post-Questionnaire Results on the American Culture | | | | | |
|--|--|--------------|---|------------------------|--|
| No. | "Please, write everything you know about the United States culture." | DMSI stage | Example | Cultural Iceberg Level | Example |
| 1 | Aprendí muchas cosas, cosas superficiales, aprendí comportamientos que son "ocultos" en la cultura, como por ejemplo hay actitudes y aptitudes que hace la gente de la cultura americana que para ellos está normal pero para nosotros es un poco raro, como por ejemplo ellos son unas personas muy prudentes, son persona muy respetuosas y entre otras cosas que tiene las personas de norteamericana, en las clases aprendimos mucho, me pareció muy bueno cuando la seño nos mostró el iceberg que hay cosas que nosotros pensamos que solo es "cultura" cuando no es así hay muchas cosas que son culturales y nosotros pensamos que no son. Me pareció muy buena las actividades :) | Acceptance | learned many things, superficial things, learned about behaviors that are "hidden" in the culture, for example there are attitudes and aptitudes that people from the American culture do, that for them are normal, but for us they are a little strange, for example they are very prudent people, are very respectful people, and among other things Americans | Deep | there are attitudes and aptitudes that people from the American culture do, that for them are normal, but for us they are a little strange, for example they are very prudent people, are very respectful people |
| 2 | From the American culture I know that they are very independent, competitive and that they have a variety of sports, as for the food they don't spend much time in the kitchen, if they don't like fast food, they are very punctual and disciplined, Americans are very believers in science, they are patriotic people and for them work is important. | Minimization | they are very independent, competitive and that they have a variety of sports, as for the food they don't spend much time in the kitchen, if they don't like fast food, they are very punctual and disciplined, Americans are very believers in science, they are patriotic people and for them work is important. | Surface | they are very independent, competitive and that they have a variety of sports, as for the food they don't spend much time in the kitchen, if they don't like fast food, they are very punctual and disciplined, Americans are very believers in science, they are patriotic people and for them work is important. |
| 3 | American culture is very nourished by other cultures of the world, due to an immigration process. In religion we find a lot of creeds and beliefs with believers of christians, protestants, catholics, jews, muslims, buddhists, hare krishnas, among many other religions. In terms of behaviour they are polite and friendly but at the same time don't like physical contact. They love fast food. | Minimization | American culture is very nourished by other cultures of the world, due to an immigration process. In religion we find a lot of creeds and beliefs with believers of christians, protestants, catholics, jews, muslims, buddhists, hare krishnas, among many other religions. In terms of behaviour they are polite and friendly but at the same time don't like physical contact. They love fast food. | Deep | find a lot of creeds and beliefs with believers of christians, protestants, catholics, jews, muslims, buddhists, hare krishnas, among many other religions. In terms of behaviour they are polite and friendly but at the same time don't like physical contact. |
| 4 | La cultura americana es importante como todas las culturas del mundo porque es conocer la manera de como se comportan e interactúan las personas entre sí en ese país. Esto es importante saberlo para cualquier lugar donde se vaya a ir o si alguien de ese país viene hacia el nuestro por eso hay que saber que la cultura americana es muy conservadora con su espacio personal, es decir, a diferencia de nosotros los colombianos que somos más abiertos a la hora de saludarnos y de hablar con los demás. Pero eso depende de dónde estemos ubicados como en la costa que se ve más esta interacción en nosotros. Los estadounidenses no son tan expresivos con su allegados pero su disciplina es muy buena a la hora de hacer sus cosas y educar a sus hijos. | Minimization | American culture is important as all cultures in the world because it is to know the way how people behave and interact with people in that country, the American culture is very conservative related to personal space, I mean they differ from us - the Colombians - that we are more open at the moment of greeting and talking to others. Americans are not so affective with close people, but their discipline is very good at the moment of doing their things and educating their children | Deep | American culture is very conservative related to personal space, I mean they differ from us - the Colombians - that we are more open at the moment of greeting and talking to others. |

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| 5 | Son menos extrovertidos que nosotros los colombianos, a su mayoría no les gustan casi las frutas y verduras, nosotros tenemos mas festivos, ellos festejan el 4 de julio, son mas directos en a la hora de hacer tratos, son muy desarrollados, tienen respuesta a muchos problemas de la sociedad gracias a ello son muy puntuales en su mayoría | Minimization | are less outgoing than us - Colombians, most of them do not like much fruits nor vegetables, we have more holidays, they celebrate the 4th of July, are straightforward at the moment of doing business, are very punctual | Surface | most of them do not like much fruits nor vegetables, we have more holidays, they celebrate the 4th of July, are straightforward at the moment of doing business |
| 6 | La cultura norteamericana es bastante consumista, tiene valores muy arraigados al tema del respeto, la distancia, el tener consciencia de diversidad de que hay diferencias, pero se mantienen firmes ante una posición, son flexibles pero muy reservados. En el tema de comida, ellos tienen la mayor diversidad de culturas en el mundo así que creo que ellos están siempre dispuestos a experimentar. | Acceptance | quite consumerist, have values very rooted to respect, distance, having awareness of diversity, that there are differences, but they keep their determination towards their thoughts, are flexible but discreet. Regarding to food, they have the most diversity of cultures in the world. Thus, I think they are always willing to have new experiences. | Deep | values very rooted to respect, distance, having awareness of diversity, that there are differences, but they keep their determination towards their thoughts, are flexible but discreet |
| 7 | The United States is very different from any other place in the world. As a nation formed by immigrants, the United States is a group of races, ethnicities, religions and values. So diverse is the country that, in fact, it could be argued that the people of the United States do not share a common cultural landscape, but one as varied as that of the people who inhabit it, but despite their differences, Americans also they have much in common from the cultural perspective, such as their patriotism and their desire to live in a country where freedom is valued above all, and where each person not only has an opportunity but is even encouraged to express himself freely in function of its own value system. It is a culture that far from providing us with advances, or scientific developments, contributed very important ideologies for the development of peoples today. Its ideological development has a lot to do with the field of economics and politics. | Acceptance | The United States is very different from any other place in the world. As a nation formed by immigrants, the United States is a group of races, ethnicities, religions and values. So diverse is the country that, in fact, it could be argued that the people of the United States do not share a common cultural landscape, but one as varied as that of the people who inhabit it, but despite their differences, Americans also they have much in common from the cultural perspective, such as their patriotism and their desire to live in a country where freedom is valued above all, and where each person not only has an opportunity but is even encouraged to express himself freely in function of its own value system. It is a culture that far from providing us with advances, or scientific developments, contributed very important ideologies for the | Deep | the United States is a group of races, ethnicities, religions and values. So diverse is the country that, in fact, it could be argued that the people of the United States do not share a common cultural landscape, but one as varied as that of the people who inhabit it, but despite their differences, Americans also they have much in common from the cultural perspective, such as their patriotism and their desire to live in a country where freedom is valued above all, and where each person not only has an opportunity but is even encouraged to express himself freely in function of its own value system. It is a culture that far from providing us with advances, or scientific developments, contributed very important ideologies for the development of peoples today. Its ideological development has a lot to do with the field of economics |

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| 8 | La cultura estadounidense es una cultura muy distinta al concepto que yo tenía previamente antes de iniciar todo este proceso de aprendizaje con las clases de inglés. La cultura estadounidense se caracteriza por ser bastante liberal, en otras palabras ir, se podría decir que los estadounidenses son personas independientes a la hora de tomar decisiones, miran por sí mismos el bienestar que conlleva una decisión. También he aprendido que los estadounidenses son personas que se guían por sus creencias en razonamientos lógicos y en la ciencia. Asimismo tienen muy claro su espacio personal, no es muy común que un estadounidense tenga contacto físico mientras conversa con una persona. Y son personas competitivas que valoran mucho el trabajo. | Acceptance | American culture is characterized by being pretty broad-minded, in other words, it could be said that they are independent people at the moment of making decisions, analyze by themselves the well-being that entails a decision, they are guided by their beliefs in logical and scientific reasoning, have a clear mind about their personal space, it is not very common that Americans have physical contact while having a conversation with a person, are competitive people that value work | Deep | American culture is characterized by being pretty broad-minded, in other words, it could be said that they are independent people at the moment of making decisions, analyze by themselves the well-being that entails a decision, they are guided by their beliefs in logical and scientific reasoning, have a clear mind about their personal space, it is not very common that Americans have physical contact while having a conversation with a person, are competitive people that value work |
| 9 | Americans are very respectful, punctual and hardworking people, they have very good values, it is a culture with many stereotypes, they really like junk food, they have their days of celebrations and they know how to differentiate what the work environment is and the celebrations or days of festivity | Minimization | Americans are very respectful, punctual and hardworking people, they have very good values, it is a culture with many stereotypes, they really like junk food, they have their days of celebrations and they know how to differentiate what the work environment is and the celebrations or days of festivity | Surface | Americans are very respectful, punctual and hardworking people, they have very good values, it is a culture with many stereotypes, they really like junk food, they have their days of celebrations and they know how to differentiate what the work environment is and the celebrations or days of festivity |
| 10 | Estados Unidos es uno de los países con mayor diversidad del mundo, Es uno de los países con más fiestas locales y tradiciones que podemos encontrar alrededor del mundo. Generalmente su dieta se basa de comida rápida o platos precocinados que se preparan en casa en cuestión de minutos. Sin embargo, en lo que se refiere a restaurantes, cuentan con una amplísima variedad. La diversidad de su sociedad hace que sea posible encontrar multitud de restaurantes étnicos y comer casi cualquier plato en todas las ciudades. | Minimization | one of the most diverse countries, one of the countries with most local festivals and traditions, generally their diet is based on fast food or pre-cooked, the diversity of their society makes possible to find variety of ethnic restaurants and eat almost whatever dish in all cities | Surface | local festivals and traditions, generally their diet is based on fast food or pre-cooked |
| 11 | La cultura norteamericana es muy importante para el mundo, ya que por su lengua la lengua universal se convirtió en un país visto por todos los países del mundo, su cultura se ve reflejada en sus películas, música y ropa ya que se puede ver su forma de vivir y sus costumbres, su forma de comer en familia, su amor por sus deportes creados por ellos, como el fútbol americano, el baseball, basquet, sus días de fiesta como haloowen, navidad, el día de gracias, la pascua, etc | Minimization | American culture is important to the world since due to their language - the universal language made the country become into a visible country by all countries in the world, their culture is seen through their movies, music, and clothing since it could be observed their way of living and customs, their way of eating in family, their love towards sports created by them such as American Football, baseball, their holidays such as Halloween, Christmas, Thanksgiving, Easter | Surface | their language - the universal language made the country become into a visible country by all countries in the world, their culture is seen through their movies, music, and clothing since it could be observed their way of living and customs, their way of eating in family, their love towards sports created by them such as American Football, baseball, their holidays such as Halloween, Christmas, Thanksgiving, Easter |


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| 12 | Through the classes I learned about American culture aspects that I did not know and that I find very interesting. They are very serious people, too punctual and do not like physical contact, that is something in which we differ from that. They like country music. Although they don't have good ideas about us, I think their culture is interesting and I would like to know more. | Minimization | are very serious people, too punctual and do not like physical contact, that is something in which we differ from that. They like country music. Although they don't have good ideas about us, I think their culture is interesting and I would like to know more. | Deep | what is important for the culture: serious, punctual, behavior related to the concept of time and space |
| 13 | Desde el principio de semestre he aprendido mucho sobre la cultura norteamericana, aprendí que los Norteamericanos son personas (a diferencia de nosotros los Colombianos) muy frías, algo desapegadas, no saludan de besos como nosotros, a parte de todo eso, también aprendí que son personas muy patrióticas, están muy orgullosos de su país y de sus raíces, también aprendí que hay mucha "deep culture" que desconocía por completo, como por ejemplo, sus valores, los roles de género que habían y los actuales, sus creencias religiosas, su comunicación no verbal y muchas cosas más. | Minimization | learned that Americans are very cold (which differ from us - Colombians), are somewhat distant, do not greet by kissing as us, besides from that I also learned they are very patriotic, very proud of their country and their origins, also learned that there are a lot of "deep culture" that I did not know, for example their values, gender roles that existed and their current ones, their religious beliefs, their nonverbal communication | Surface | learned that Americans are very cold (emotionally) which differ from us - Colombians, are somewhat distant (to people), do not greet by kissing as us, besides from that I also learned they are very patriotic, very proud of their country and their origins, |
| 14 | Greetings in the USA They are very informal. Always smile and call people by their names. If it is a group of people, the ideal is that everyone greet handshakes are quite common, and a simple hello is often all that is needed to start a conversation. Americans are very direct, they prefer to get straight to the point rather than wasting time. Sports, music and the arts are one of the most important elements of American culture. American football, baseball, basketball and ice hockey are the four main sports played in the country. United States has won more gold medals | Acceptance | Greetings in the USA, they are very informal. Always smile and call people by their names. If (there) is a group of people, the ideal is that everyone greets, handshakes are quite common, and a simple hello is often all that is needed to start a conversation. Americans are very direct, they prefer to get straight to the point rather than wasting time. Sports, music and the arts are one of the most important elements of American culture. American football, baseball, basketball and ice hockey are the four main sports played in the country. United | Deep | they are very informal. Always smile and call people by their names. If (there) is a group of people, the ideal is that everyone greets, handshakes are quite common, and a simple hello is often all that is needed to start a conversation. Americans are very direct, they prefer to get straight to the point rather than wasting time. |
| 15 | Estados Unidos es una cultura muy diversa, donde podemos encontrar diferente tipos de costumbres, encontramos las etnias indígenas vemos su forma de vestir el color de su ropa, donde viven, como le enseñan a sus familiares todo lo que le han enseñados sus ancestros, cuando interactúan con otras culturas aprendimos las diferencia culturales que existen | Acceptance | a very diverse culture, where we can find different types of customs, can find indigenous ethnics, see how they dress, where they live, how they teach their families everything they have learned from their ancestors, when we interact with other cultures, we learn the cultural differences that exist | Deep | how they teach their families everything they have learned from their ancestors, when we interact with other cultures, we learn the cultural differences that exist |

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|----|--|--------------|---|---------|---|
| 16 | Tienen muchas cosas diferentes a nosotros como en la forma de ser , sus gestos , valores , y forma de vestir . También se dan las 4 estaciones climáticas , tienen muchas tradiciones y fiestas locales , estilos de música diferentes | Minimization | have many things that differ from us, such as their way of being, their gestures, values, and way of dressing, have many traditions, local festivals, different styles of music | Surface | their way of being, their gestures, values, and way of dressing, have many traditions, local festivals, different styles of music |
| 17 | La cultura estadounidense siempre llama mucho la atención por su buena infraestructura, gastronomía y sus artes visuales, en sus culturas étnicas todo tienen diferentes gustos. | Minimization | American culture has always caught my attention due to their infrastructure, gastronomy, visual arts, in their ethnic cultures all have different interests | Surface | their infrastructure, gastronomy, visual arts, in their ethnic cultures all have different interests |
| 18 | Well, what I have learned about American culture is that Americans are extremely independent, individualistic and like to be different from each other, most of them are overweight and obese and that's because they love junk food, they're hardworking and they're selfish with their time and money, they enjoy every season and they celebrate them too, the way of dressing is particularly, they wear big clothes, most of them try to adapt a "nigga style" or try to dress like celebrities. | Defense | American culture is that Americans are extremely independent, individualistics and like to be different from each other, most of them are overweight and obese and that's because they love junk food, they're hardworking and they're selfish with their time and money, they enjoy every season and they celebrate them too, the way of dressing is particularly, they wear big clothes, most of them try to adapt a "nigga style" or try to dress like celebrities. | Surface | Americans are extremely independent, individualistics and like to be different from each other, most of them are overweight and obese and that's because they love junk food, they're hardworking and they're selfish with their time and money, they enjoy every season and they celebrate them too, the way of dressing is particularly, they wear big clothes, most of them try to adapt a "nigga style" or try to dress like celebrities. |
| 19 | Se que son personas reservadas, respetuosas y muy puntuales. No hablan con rodeo, llegan al tema del que se va a hablar con respeto y discreción. Saben manejarse con respecto al tema de las culturas y hacen respetar la de ellos con propiedad y precaución. | Acceptance | are discreet, respectful, and very punctual people, are straightforward, address to people in a respectful and careful way, handle well aspects related to cultures, make people strictly and carefully respect their own (culture) | Deep | are discreet, respectful, and very punctual people, are straightforward, address to people in a respectful and careful way, handle well aspects related to cultures, make people strictly and carefully respect their own (culture) |
| 20 | The culture of the United States is evidenced by a number of races, religions among other things that can be considered superficial, as well as Colombia, on the other hand it is important to emphasize the family roles they have, because there it is very common to see mothers who they are the ones that take the reins of the house and not the men, even those people do not give their trust immediately, they are more prevented when they interact with another person but it is not because they have distrust but it is part of their culture not to get so close When they talk. In a way they are very responsible people, punctual in what corresponds their work, you can say that you would be serios. Fortunately, children educate them from an early age, for example, to learn more than 2 languages, although it is true that "they don't usually have time" they eat a lot of fast foods and that on the one hand affects them because it makes them overweight. | Acceptance | evidenced by a number of races, religions among other things that can be considered superficial, as well as Colombia, on the other hand it is important to emphasize the family roles they have, because there it is very common to see mothers who they are the ones that take the reins of the house and not the men, even those people do not give their trust immediately, they are more prevented when they interact with another person but it is not because they have distrust but it is part of their culture not to get so close when they talk. In a way they are very responsible people, punctual in what corresponds their work, you can say that you would be serios. Fortunately, children educate them from an early age, for example, to learn more than 2 languages, although it is true that "they don't usually have time" they eat a lot of fast foods and that on the one hand | Deep | the family roles they have, because there it is very common to see mothers who they are the ones that take the reins of the house and not the men, even those people do not give their trust immediately, they are more prevented when they interact with another person but it is not because they have distrust but it is part of their culture not to get so close when they talk. In a way they are very responsible people, punctual in what corresponds their work, you can say that you would be serios. |

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|----|--|------------|--|------|---|
| 21 | The US is recognized for being a country where the right to free expression is a priority, also privacy and personal space. I know that most of the people from there are from the protestant religion. I know that they are very patriotic and feel very proud about all they have. They encourage their talents and make them big. | Acceptance | the right to free expression is a priority, also privacy and personal space, most of the people from there are from the protestant religion, are very patriotic and feel very proud about all they have, encourage their talents and make them big | Deep | the right to free expression is a priority, also privacy and personal space, most of the people from there are from the protestant religion |
| 22 | The american culture is very diverse, the people use to be more distant when they meet someone, they dont trust easily and they are more objectives when it come up to take desicion. The food is also diverse due to the mix of different cultures that came from all the inmigrants who live in USA | Acceptance | The american culture is very diverse, the people use(d) to be more distant when they meet someone, they don't trust easily and they are more objectives when it come(s) up to take desicion. The food is also diverse due to the mix of different cultures that came from all the inmigrants who live in USA | Deep | more distant when they meet someone, they don't trust easily and they are more objectives when it come(s) up to take desicion. |

APPENDIX K

PRE-QUESTIONNAIRE RESULTS ON THE COLOMBIAN CULTURE

| Pre-Questionnaire Results on the Colombian Culture | | | | | |
|--|--|--------------|---|------------------------|--|
| No. | "Please, write everything you know about the Colombian culture." | DMSI stage | Example | Cultural Iceberg Level | Example |
| 1 | Me parece una cultura muy "bacana" pero nos falta aprender un poco más de tolerancia, un poco más de respeto, somos una cultura muy unida y tenemos muchas cosas positivas | Acceptance | seems to me that it is a very nice culture, but we need to learn a bit more about tolerance, a bit more about respect, we are a very close culture and have many positive things | Deep | we need to learn a bit more about tolerance, a bit more about respect, we are a very close culture |
| 2 | Es una cultura, religiosa, con diversos platos típicos y donde hay uno se acepta las decisiones de género sin juzgar y em, no se que mas | Acceptance | it is a religious culture with diverse traditional dishes where one accepts gender's decisions without judging | Deep | it is a religious culture with diverse traditional dishes where one accepts gender's decisions without judging |
| 3 | La gastronomía, la música, los bailes, las costumbres, la literatura | Minimization | gastronomy, music, dances, customs, literature | Surface | gastronomy, music, dances, customs, literature |
| 4 | Todas nuestra creencias, religiones, comidas típicas, sitios turísticos y comunes la gente con otras personas. | Minimization | all our beliefs, religions, traditional food, turistic places, commonalities between people and other people | Surface | all our beliefs, religions, traditional food, turistic places, commonalities between people and other people |
| 5 | Ser muy específico para hablar | Minimization | are very straightfarword when talking | Surface | are very straightfarword when talking |
| 6 |  alegres Efusivos Carnaval Feria de las flores Ciudades antiguas de la Colonia Comida Baile | Minimization | happy, warm, Carnival, Flowers' fair, Colonial old towns, food, dance | Surface | happy, warm, Carnival, Flowers' fair, Colonial old towns, food, dance |
| 7 | Es muy diversa ya que es un país muy regionalista que día a día trata de romper esa barrera, hay muchas creencias de pueblos y sobretodo de los antepasados que van llevando de generación en generación | Acceptance | very diverse since it is a very regionalist country that day by day attempts to break barrier, there are many town beliefs and overall about ancestors who have being from generations to generations | Deep | a very regionalist country that day by day attempts to break barrier, there are many town beliefs and overall about ancestors who have being from generations to generations |
| 8 | Creo que en la cultura de Colombia. Las personas suelen ser bastante perseverantes en el sentido de tratar de salir adelante a pesar de las distintas crisis del país. Colombia es un país demasiado diverso en cultura puesto que cada región del país tiene su propia cultura. | Acceptance | people tend to be pretty determined when trying to succeed despite the country's diverse crises, Colombia is a very diverse county in cultures since every region of the country has its own culture | Deep | people tend to be pretty determined when trying to succeed despite the country's diverse crises since every region of the country has its own culture |
| 9 | Esta cultura se caracteriza por ser regionalista | Minimization | a culture characterized by being regionalist | Surface | regionalist |

| | | | | | |
|----|--|--------------|--|---------|---|
| 10 | Colombia es un país que cuenta con diferentes culturas y en regiones diferentes y cada una de ellas tiene distintas costumbres ya sea como en una ciudadanía normal o en pueblos indígenas. | Defense | has different cultures and different regions and each one of them has distinct customs related to normal citizens or indigenous communities | Surface | different regions and each one of them has distinct customs |
| 11 | Son cinco regiones todas muy distintas, en gastronomía y ritmos musicales diferentes, climas diferentes, dialectos diferentes y sobre todo un país de geografías diferentes | Minimization | there are five regions, all very distinct in gastronomy and different musical rhythms, different dialects and overall a country with different geographic features | Surface | there are five regions, all very distinct in gastronomy and different musical rhythms, different dialects and overall a country with different geographic features |
| 12 | Colombia es un país muy diverso, contamos con una diversidad natural extensa. Cada región del país cuenta con diferentes costumbres y festividades. | Minimization | is a very diverse country, every region of the country with different customs and festivals | Surface | Colombia is a very diverse country, every region of the country with different customs and festivals |
| 13 | En Colombia tenemos muchísimas culturas por lo que es muy difícil escribir todo, pero como cualquier nativo de Colombia sé mucho sobre nuestras tradiciones, nuestras comidas típicas, bailes, arte, etc. | Minimization | have so many cultures, know a lot about our traditions, our traditional food, dances, art | Surface | our traditions, our traditional food, dances, art |
| 14 | Somos un país pluricultural Los ritmos musicales como cumbia, mapale La comida como la bandeja paisa En cada region hay una distinción de cultura como el hablado costumbres por ejemplo vallecaucanos tienen el cholao la salsa y tienen acento diferente a los costeños y nuestra dulce son cocadas, raspao' | Minimization | a pluricultural country, the musical rhythms such as Cumbia, Mapale, the food like Bandeja Paisa, in each region there is a different culture such as the way of talking, customs, have different accents | Surface | a pluricultural country, the musical rhythms such as Cumbia, Mapale, the food like Bandeja Paisa, in each region there is a different culture such as the way of talking, customs, have different accents |
| 15 | Puente de Boyacá, bailes de diferentes regiones, como es mapale, bambú, el son de los tambores, la cultura indígena y todos sus ancestros | Minimization | different regional dances such as Mapale, Bambú, Son de los Tambores, indigenous culture and their ancestors | Surface | different regional dances such as Mapale, Bambú, Son de los Tambores, indigenous culture and their ancestors |
| 16 | En Colombia existe varias culturas, como son la costeña, cachaca y paisa tienen diferentes dialectos y comidas típicas. Colombia es un país alegre. Tiene eventos muy importantes como el carnaval de Barranquilla, feria de la flores, Colombia moda, feria de Cali | Minimization | exist different cultures such as Costeña, Cachaca, and Paisa, have different dialects and traditional food, Colombia is a happy country, have very important events such as Barranquilla's Carnival, Flowers' fair, Colombian fashion, Cali's fair | Surface | different dialects and traditional food, Colombia is a happy country, have very important events such as Barranquilla's Carnival, Flowers' fair, Colombian fashion, Cali's fair |

| | | | | | |
|----|---|--------------|--|---------|--|
| 17 | El buen humor del colombiano, los diferentes platos típicos, su buena música. | Minimization | Colombia's good mood, the different traditional dishes, their good music | Surface | Colombia's good mood, the different traditional dishes, their good music |
| 18 | En cada ciudad hay un acento y una forma de saludar diferente, Colombia es un país que se caracteriza por su gente alegre, por sus constantes festivales y celebraciones, de las cuales puedo destacar el carnaval de barranquilla, el festival del dulce, la feria de las flores, el café colombiano es considerado como el más rico, nuestro país es conocido por ser los principales exportadores de café, carbón, algodón, plátano y caña | Minimization | every city has an accent, the different way of greeting, Colombia is a country characterized by happy people, their constant festivals and celebrations such as Barranquilla's Carnival, Sweet's Festival, Flowers' Fair, Colombian Coffee | Surface | every city has an accent, their constant festivals and celebrations such as Barranquilla's Carnival, Sweet's Festival, Flowers' Fair, Colombian Coffee |
| 19 | De la cultura colombiana se de pronto las fiestas que se llevan a cabo en diferentes ciudades del país, el motivo por las que se celebran, de pronto la diferencia que hay entre las ciudades/regiones, y un poco mas. | Minimization | know the celebrations in different cities and why they are celebrated, maybe know the differences between cities/regions | Surface | know the celebrations in different cities and why they are celebrated, maybe know the differences between cities/regions |
| 20 | En Colombia se exporta diversidad de flores debido a que es rico en flora y fauna, existen muchos grupos indígenas, tienes diversos géneros musicales, Colombia se basa en los factores primarios de producción, la ganadería, la pesca... | Minimization | diversity of flowers, exist many indigenous groups, have diverse musical genres | Surface | diversity of flowers, exist many indigenous groups, have diverse musical genres |
| 21 | es un país rico en diferentes fiestas, con una gastronomía muy amplia, estas dependiendo al idioma, cuenta con factores primarios de producción tales como la ganadería y pesca | Minimization | rich in different festivities, very diverse gastronomy, depending on language | Surface | rich in different festivities, very diverse gastronomy, depending on language |
| 22 | Tiene muchas cosas de la cultura indígena y de la época de la esclavitud, celebramos muchas festividades, carnavales, ferias, etc. Es una cultura bonita | Minimization | have many traits of the indigenous country and from the slavery time, celebrate many festivals, Carnivals, fairs | Surface | have many traits of the indigenous country and from the slavery time, celebrate many festivals, Carnivals, fairs |
| 23 | Costumbres de las personas en la costa, variedad de comida, música, escritores, cantantes, músicos, deportistas. Cómo se celebran los carnavales en la costa y también el de blancos y negros en Nariño, feria de las flores, monumentos en todo el país, algunas costumbres de las personas en el interior. Diferentes tipos de baile en cada región, historia de algunos acontecimientos importantes para el país. | Minimization | customs of cost people, variety of food, music, writers, singers, musicians, athletic people, some customs, different types of dances in each region, history of some important events | Surface | customs of cost people, variety of food, music, writers, singers, musicians, athletic people, some customs, different types of dances in each region, history of some important events |
| 24 | clasista | Defense | classist | Surface | classist |
| 25 | No se | / | / | / | / |
| 26 | De la cultura colombiana se sus días festivos, sus celebraciones, comidas típicas, religiones, comidas típicas | Minimization | their holidays, celebrations, religions, traditional food | Surface | their holidays, celebrations, religions, traditional food |
| 27 | Casi todo | / | / | / | / |

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|----|--|--------------|--|---------|---|
| 28 | La cultura de colombia se separa y es muy diversa, en el sentido de que en distintas partes del país se vive y se ven cosas muy diferentes. Pero En general a todo colombia le gusta el folclor, le gusta los colores, les gusta ser llamativos. Ejemplos claros sería el carnaval de Barranquilla y la feria de las flores en Medellín. Aunque son fiestas muy diferentes, en ellas hay mucha historia y podemos apreciar en estas la cultura colombiana. En este país también podemos darnos cuentas que existe diversidad de culturas indígenas que también tienen su forma de vivir y que hacen parte de nuestro territorio. | Minimization | Colombia's culture is divided and it is very diverse, in the sense that in different parts of the country you live and see very different things. But In general, all Colombia like folklore, like colors, likes to attract attention. Clear examples would be Barranquilla's Carnival and the Flower's Fair in Medellín. Although they are very different celebrations, in them | Surface | all Colombian like folklore, like to attract attention, some clear examples would be Barranquilla's Carnival, Flowers' fair in Medellín, even though the festivals are different they have much history, exist a diversity of indigenous cultures |
| 29 | En colombia como en mi ciudad de origen Barranquilla se ve nuestras tradiciones como nuestro Carnaval, el arte, el baile, la comida, entre otras. | Minimization | in Colombia as well as in my hometown Barranquilla, it is seen our traditions, our Carnival, the art, the dances, the food | Surface | our traditions, our Carnival, the art, the dances, the food |
| 30 | En Colombia hay distintas regiones las cuales tienen sus propias características que las diferencian unas a las otras, en estas regiones se pueden notar diferencias en la forma en que actúan las personas, su forma de hablar, como se visten, la comida y muchas otras cosas. | Minimization | there are distinct regions which have their own traits that differ one from the other, can be seen differences in the way of behaving, their way of talking, how they dress, the food | Surface | there are distinct regions which have their own traits that differ one from the other, can be seen differences in the way of behaving, their way of talking, how they dress, the food |
| 31 | Es un país muy cultural, porque cada sitio representa su region | Minimization | a very cultural country, every place represents their region | Surface | a very cultural country, every place represents their region |

APPENDIX L

POST-QUESTIONNAIRE RESULTS ON THE COLOMBIAN CULTURE

| Post-Questionnaire Results on the Colombian Culture | | | | | |
|---|---|--------------|--|------------------------|--|
| No. | "Please, write everything you know about the Colombian culture." | DMSI stage | Example | Cultural Iceberg Level | Example |
| 1 | Pues en nuestra cultura tenemos que mejorar muchas cosas, hay veces no somos educados, no somos respetuoso, hay veces que no creemos más listos que otros y no debe ser así, tenemos muchos aspectos que mejorar como por ejemplo no llegar tarde a las citas que tengamos, ser un poco más comprometido con las cosas por que de verdad hay veces no somos tan apegados, hay que aprender a controlar los tiempos ya que aquí en Colombia no sabemos, entre muchas cosas más que tenemos, somos muy "entrones" como muy confianzudos cuando no debe ser así. | Acceptance | in our culture we have to improve many things, there are times we are not educated, we are not respectful, there are times that we believe we are smarter than others and it should not be so, we have many aspects to improve such as not being late for appointments that we have, be a little more committed to things because there really are times we are not so attached, we have to learn to control the times since here in Colombia we do not know, among many more things we have, we are very "daring", we are very overfamiliar when it shouldn't be like that. | Deep | in our culture we have to improve many things, there are times we are not educated, we are not respectful, there are times that we believe we are smarter than others and it should not be so, we have many aspects to improve such as not being late for appointments that we have, be a little more committed to things because there really are times we are not so attached, we have to learn to control the times since here in Colombia we do not know, among many more things we have, we are very "daring", we are very overfamiliar when it shouldn't be like that. |
| 2 | From the Colombian culture I know that they are very unpunctual, for them the feelings that work are very important, they are very cheerful and sincere people at the time of speaking, in terms of food and music there is a lot of diversity, they are very religious and likewise believe in luck. | Acceptance | From the Colombian culture I know that they are very unpunctual, for them the feelings that work are very important, they are very cheerful and sincere people at the time of speaking, in terms of food and music there is a lot of diversity, they are very religious and likewise believe in luck. | Deep | From the Colombian culture I know that they are very unpunctual, for them the feelings that work are very important, they are very cheerful and sincere people at the time of speaking, in terms of food and music there is a lot of diversity, they are very religious and likewise believe in luck. |
| 3 | Today, Colombian culture is a mixture of European and indigenous customs and traditions that are reflected through music, art, literature and the relationship with nature. Music is an essential part of our culture, and there is a great fondness for cumbia and vallenato throughout the country. Like the American culture, colombians are friendly and fun but physical contact is part of our personality. | Minimization | Today, Colombian culture is a mixture of European and indigenous customs and traditions that are reflected through music, art, literature and the relationship with nature. Music is an essential part of our culture, and there is a great fondness for cumbia and vallenato throughout the country. Like the American culture, colombians are friendly and fun but physical contact | Surface | Today, Colombian culture is a mixture of European and indigenous customs and traditions that are reflected through music, art, literature and the relationship with nature. Music is an essential part of our culture, and there is a great fondness for cumbia and vallenato throughout the country. Like the American culture, colombians are friendly and fun |

| | | | | | |
|---|--|--------------|--|---------|---|
| 4 | Nuestra cultura es muy importante porque es como nos define a nosotros los colombianos, como nos ven las demás personas de los otros países y ver si estos tienen una idea buena o mala de eso. Si es mala se puede cambiar esa idea concebida que se tiene porque los valores es de cada ser y es lo que la persona de ese otro país se va a llevar para compartir con las personas de su país. Otra cosa que nos define como colombianos es nuestro lenguaje corporal, somos muy expresivos, con cualquier cosa nos emocionamos y así mismo nos colocamos de manera triste. Nos ayudamos entre todos, somos más amables con las personas que son desconocidas, no nos aterra conocer gente de otros países porque nos gusta experimentar y conocer más acerca de esas personas, porque nos interesa de verdad. | Acceptance | Our culture is very important because it is what defines us as Colombians, how other people in other countries see us and let us see if they have a good or bad idea of that. If it is bad, one can change that idea that is conceived because the values belong to each being and that is what the person from that other country will take to share with the people of his country. Another thing that defines us as Colombians is our body language, we are very expressive, we get excited with anything and in the same way we get sad. We help each other, we are friendlier to people who are unknown, we are not afraid to meet people from other countries because we like to experience and learn more about those people, because we are really interested in that. | Deep | how other people in other countries see us and let us see if they have a good or bad idea of that. If it is bad, one can change that idea that is conceived because the values belong to each being and that is what the person from that other country will take to share with the people of his country. Another thing that defines us as Colombians is our body language, we are very expressive, we get excited with anything and in the same way we get sad. We help each other, we are friendlier to people who are unknown, we are not afraid to meet people from other countries because we like to experience and learn more about those people, because we are really interested in that. |
| 5 | Somos extrovertidos, tenemos muchos festivos, preguntamos muchas cosas cuando vamos a hablar, nuestra comida tiene muchos topics, somos amigables somos menos desarrollados que otros países somos desapegados dmayoriade las cosas y una gran parte un poco impuntuales | Minimization | we are outgoing, we have many holidays, we ask many things when we are going to talk, our food has many toppings, we are friendly, we are less developed than other countries, we are detached from most of the things and a large amount (of people) are a little unpunctual | Surface | we are outgoing, we have many holidays, we ask many things when we are going to talk, our food has many toppings, we are friendly, we are less developed than other countries, we are detached from most of the things and a large amount (of people) are a little unpunctual |
| 6 | Nuestra cultura está muy inclinada a la amabilidad, la confianza y el contacto. Tenemos muy marcada nuestra cultura, creencias, para nosotros es fundamental sacarlo a conocer. Tenemos muchas cosas que debemos mejorar como es el tema de valorar el tiempo de los demás, no dar tantos rodeos para entablar un tema. | Acceptance | our culture is more towards the act of kindness, trust, and (physical) contact, we represent our culture, beliefs, but we have | Deep | our culture is more towards the act of kindness, trust, and (physical) contact, we represent our culture, beliefs, but we have |
| 7 | Being one of the first countries that you find when you arrive in South America, Colombia received a great influence from different cultures and people who came to this territory with a desire for colonization since the time of the conquest despite the fact that European foreigners depleted the population of indigenous Colombians that existed at the time, also helped to enrich their culture greatly and make their cuisine, typical dances and other characteristics a little richer. | Minimization | Being one of the first countries that you find when you arrive in South America, Colombia received a great influence from different cultures and people who came to this territory with a desire for colonization since the time of the conquest despite the fact that European foreigners depleted the population of indigenous Colombians that existed at the time, also helped to enrich their culture greatly and make their cuisine, typical dances and other characteristics a little richer. | Surface | Being one of the first countries that you find when you arrive in South America, Colombia received a great influence from different cultures and people who came to this territory with a desire for colonization since the time of the conquest despite the fact that European foreigners depleted the population of indigenous Colombians that existed at the time, also helped to enrich their culture greatly and make their cuisine, typical dances and other characteristics a little richer. |

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|----|--|--------------|---|---------|---|
| 8 | De la cultura colombiana he aprendido que los colombianos somos personas perseverantes y alegres a pesar de la situación que vivimos actualmente en el país. También he aprendido que los colombianos somos personas que siempre tratamos de tener contacto con otra persona mientras estamos conversando, ya se tocándolo físicamente o mirando a la otra persona directamente hacia sus ojos. Asimismo se podría decir que nosotros los colombianos tenemos fuertes creencias espirituales. Creemos en la suerte y en el destino. También nos caracterizamos por ser personas dependientes en cuanto a la hora de tomar una decisión, pues siempre que tomamos una decisión tenemos en cuenta opiniones de otras personas, como lo son nuestros familiares, pareja o amigos. | Acceptance | about Colombian culture I have learned that Colombians are determined and cheerful people despite the situation we currently live in the country. I have also learned that Colombians are people who always try to have contact with another person while we are talking, whether it is touching them physically or looking at the other person directly towards their eyes. Similarly, it could also be said that we Colombians have strong spiritual beliefs. We believe in luck and destiny. We are also characterized by being dependent people when it comes to making a decision, because whenever we make a decision we take into account the opinions of other people, such as our family members, partners or friends. | Deep | about Colombian culture I have learned that Colombians are determined and cheerful people despite the situation we currently live in the country. I have also learned that Colombians are people who always try to have contact with another person while we are talking, whether it is touching them physically or looking at the other person directly towards their eyes. Similarly, it could also be said that we Colombians have strong spiritual beliefs. We believe in luck and destiny. We are also characterized by being dependent people when it comes to making a decision, because whenever we make a decision we take into account the opinions of other people, such as our family members, partners or friends. |
| 9 | Colombians are very happy people, we know how to respect our compatriots, we are hardworking although many times we get carried away by the celebrations that are in our environment and in part we are not irresponsible, we have many good values and we know how to do many things, our culture has a way of being very contagious since we are happy and enjoy life | Acceptance | Colombians are very happy people, we know how to respect our compatriots, we are hardworking although many times we get carried away by the celebrations that are in our environment and in part we are not irresponsible, we have many good values and we know how to do many things, our culture has a way of being very contagious since we are happy and enjoy life | Deep | Colombians are very happy people, we know how to respect our compatriots, we are hardworking although many times we get carried away by the celebrations that are in our environment and in part we are not irresponsible, we have many good values and we know how to do many things, our culture has a way of being very contagious since we are happy and enjoy life |
| 10 | Colombia es una mezcla heredada de diferentes tradiciones, partiendo de diversas culturas precolombinas y civilizaciones españolas y africanas. La cultura colombiana se ve reflejada en manifestaciones como arquitectura, música, arte, literatura, entre otras. Socialmente la cultura colombiana se compone de muchos grupos étnicos, destacando la población mestiza. A pesar de que el idioma oficial es el español, existen muchas lenguas indígenas. | Minimization | Colombia is a mixture inherited from different traditions, based on various pre-Columbian cultures and Spanish and African civilizations. Colombian culture is reflected in manifestations such as architecture, music, art, literature, among others. Socially, Colombian culture is made up of many ethnic groups, highlighting the mestizo population. Although the official language is Spanish, there are many indigenous languages. | Surface | Colombia is a mixture inherited from different traditions, based on various pre-Columbian cultures and Spanish and African civilizations. Colombian culture is reflected in manifestations such as architecture, music, art, literature, among others. Socially, Colombian culture is made up of many ethnic groups, highlighting the mestizo population. Although the official language is Spanish, there are many indigenous languages. |
| 11 | Nuestra cultura es muy fiesterera, somos uno de los países con más festivos y amantes del soccer, con música representativa a nivel mundial como el vallenato que es el más conocido y propio, al. Igual que un país con muchas diferencias entre 5 diferentes regiones, con dialectos diferentes, música y formas tradicionales de vestir muy diferentes, platos típicos, con creencia en su gran mayoría a Dios y Jesús y con muchas tradiciones religiosas. Con regiones muy humildes pero Felices tratando de buscar lo mejor de la vida. | Minimization | Our culture is fond of party-going, we are one of the countries with more holidays and soccer lovers, with representative music worldwide as Vallenato which is the best known and own. Similarly, it is a country with many differences between the 5 different regions, with different dialects, music and very different traditional ways of dressing, traditional dishes, with beliefs mainly in God and Jesus and with many religious traditions. With very humble regions but happy trying to find the best of life. | Surface | Our culture is fond of party-going, we are one of the countries with more holidays and soccer lovers, with representative music worldwide as Vallenato which is the best known and own. Similarly, it is a country with many differences between the 5 different regions, with different dialects, music and very different traditional ways of dressing, traditional dishes, with beliefs mainly in God and Jesus and with many religious traditions. With very humble regions but happy trying to find the best of life. |

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|----|---|------------|--|------|--|
| 12 | <p>The Colombian culture is very diverse, we are people who are interested in each other and want them to feel good in our country. Despite everything that has happened in the country, we always try to leave a good image to others.</p> <p>Diversity is what makes us more interesting. Our music is very folkloric.</p> <p>In one of the classes we saw how even though the Choco has been forgotten by both the government and us, they try to always look for the positive, and thus get ahead. And this is one of the things I like most about my culture, its perseverance. There is no doubt that I would like to know more about this, and discover where I come from</p> | Acceptance | <p>Colombian culture is very diverse, we are people who are interested in each other and want them to feel good in our country. Despite everything that has happened in the country, we always try to leave a good image to others. Diversity is what makes us more interesting. Our music is very folkloric. In one of the classes we saw how even though the Choco has been forgotten by both the government and us, they try to always look for the positive, and thus get ahead. And this is one of the things I like most about my culture, its perseverance. There is no doubt that I would like to know more about this, and discover where I come from</p> | Deep | <p>we are people who are interested in each other and want them to feel good in our country. Despite everything that has happened in the country, we always try to leave a good image to others. Diversity is what makes us more interesting. In one of the classes we saw how even though the Choco has been forgotten by both the government and us, they try to always look for the positive, and thus get ahead. And this is one of the things I like most about my culture, its perseverance. There is no doubt that I would like to know more about this, and discover where I come from</p> |
| 13 | <p>Siendo Colombiano tenía idea sobre nuestra cultura y todo lo que la rodea, pero en estos dos cortes aprendí muchas cosas que desconocía, aprendí que en mi cultura no nos dejamos quitar la felicidad por los problemas, eso lo vi reflejado en la actividad donde vimos un video musical de una banda Colombiana, también aprendí que somos personas muy calidas a diferencia de otras culturas (y está bien), vemos el mundo con otros ojos, también hay aspectos negativos de nuestra cultura como por ejemplo, la impuntualidad (sin generalizar). Otros aspectos que desconocía era la "deep culture" que existe y no lo sabía, nuestros roles de género (que cada vez evolucionan a mejor), nuestros valores, nuestra religión (católica) y muchas cosas más que no sabía y espero con el tiempo aprender más.</p> | Acceptance | <p>Being Colombian, I had an idea about our culture and everything that surrounds it, but in these two midterms I learned many things that I did not know, I learned that in my culture we did not allow ourselves to take happiness away from problems, that I was reflected in the activity where we saw a music video of a Colombian band, I also learned that we are very warm people unlike other cultures (and that's fine), we see the world with other eyes, there are also negative aspects of our culture such as, for example, unpunctuality (without generalizing). Other aspects that I did not know was the "deep culture" that exists and did not know it, our gender roles (which are evolving better), our values, our religion (Catholic) and many other things that I did not know and I hope over time Learn more.</p> | Deep | <p>I learned that in my culture we did not allow ourselves to take happiness away from problems, that I was reflected in the activity where we saw a music video of a Colombian band, I also learned that we are very warm people unlike other cultures (and that's fine), we see the world with other eyes, there are also negative aspects of our culture such as, for example, unpunctuality (without generalizing). Other aspects that I did not know was the "deep culture" that exists and did not know it, our gender roles (which are evolving better), our values, our religion (Catholic) and many other things that I did not know and I hope over time Learn more.</p> |

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| 14 | we have many ethnic and diverse languages and we are relaxed and to speak we express ourselves bodily example touching the shoulder and a slightly louder voice tone We are also good in sports such as bmx, triple jump, soccer are the sports that have recently had recognition in Colombia and more football since when the national team plays the whole country is excited and we are very happy | Acceptance | we have many ethnic and diverse languages and we are relaxed and when speaking we express ourselves bodily, for example touching the shoulder and a slightly louder voice tone, we are also good at sports such as bmx, triple jump, soccer are the sports that have recently had recognition in Colombia and more football since when the national team plays the whole country is excited and we are very happy | Deep | we have many ethnic and diverse languages and we are relaxed and when speaking we express ourselves bodily, for example touching the shoulder and a slightly louder voice tone |
| 15 | La cultura colombiana es muy cambiante, vemos cuantas etnias y diversidades culturales existen aquí, costumbres que no conocía y hoy en día las conozco, un ejemplo serian los Arahuacos muchos nos preguntamos porque los indígenas los vemos descalzos y sentimos como cierta tristeza al verlos así, pero ellos están descalzos porque así ellos sientes que tienen un contacto con la madre naturaleza la cual la respetan Podemos guiarnos con las canciones y aprender de ella de lo que se vive en el país, lo que contienen un ejemplo claro es la canción “de donde vengo yo” | Acceptance | Colombian culture is very diverse, we see how many ethnicities and cultural diversities exist here, customs that I did not know and nowadays I know them, an example would be the Arahuacos, many of us have asked ourselves why we see that indigenous are barefoot and feel like some sadness, but they are barefoot because in that way they feel that they have a connection with nature which they respect, we can instruct ourselves with the songs and learn from it (the culture) about what is lived in the country, a clear example is the song “where I come from ” | Deep | Colombian culture is very diverse, we see how many ethnicities and cultural diversities exist here, customs that I did not know and nowadays I know them, an example would be the Arahuacos, many of us have asked ourselves why we see that indigenous are barefoot and feel like some sadness, but they are barefoot because in that way they feel that they have a connection with nature which they respect, we can instruct ourselves with the songs and learn from it (the culture) about what is lived in the country, a clear example is the song “where I come from ” |
| 16 | No todos nos comportamos de la misma manera, somos personas diferentes, a pesar que somos de una misma cultura muchas personas no la practican, y nos pueden hacer quedar mal o bien, tenemos diferentes dialectos, nos destacamos por tener artesanías de los grupos etnicos, los ritmos populares son la cumbia y el vallenato , la mayor parte de la población es católica, el fútbol y el ciclismo son los deportes más practicado en colombia, somos muy fiesteros | Acceptance | Not everyone behaves in the same way, we are different people, although we are from the same culture many people do not practice it, and they can make us look bad or good, we have different dialects, we stand out for having crafts of ethnic groups, the popular rhythms are cumbia and vallenato, most of the population is catholic, soccer and cycling are the most practiced sports in colombia, we like to party a lot | Deep | Not everyone behaves in the same way, we are different people, although we are from the same culture many people do not practice it, and they can make us look bad or good, most of the population is catholic |
| 17 | La cultura de Colombia es una de las más bonitas del mundo, su música es parte esencial, los bailes y fiestas que se celebran ahí son únicas como lo es el carnaval de Barranquilla, sus grupos étnicos son muchos la mayoría tiene diferentes lenguajes y sus propias constumbres, es un país rico en lugares por conocer donde la gente viene y no se quiere ir! | Minimization | Colombia's culture is one of the most beautiful in the world, its music is an essential part, the dances and parties that are celebrated there are unique as is Barranquilla Carnival, its ethnic groups are many, most have different languages and their own customs, is a rich country in places to visit where people come and do not want to go! | Surface | Colombia's culture is one of the most beautiful in the world, its music is an essential part, the dances and parties that are celebrated there are unique as is Barranquilla Carnival, its ethnic groups are many, most have different languages and their own customs, is a rich country in places to visit where people come and do not want to go! |

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| 18 | <p>Colombia is a happy country where the most kindest people live, Colombians are polite, happy, generous and hardworking, they include you like part of their family even if they have met you hours ago, they love helping people, they're not selfish, they celebrate a lot of festivities, they always have something to celebrate hahaha, In Colombia the family is the most important thing, they work hard to have a beautiful family and have necessary things to live, Colombia culture dictates that there is a current for every aliment and visitors will often be offered a traditional if they suffer any woes, Christmas is one the most important holidays in Colombia, because like I said before they love spending time with their families and Christmas is the perfect season to be togheter, Colombian people love dancing, salsa, vallenato and are the favorites to dance, in colombia every region have a diferente way to live, their culture, the way they talk, dress and live</p> | Acceptance | <p>Colombia is a happy country where the most kindest people live, Colombians are polite, happy, generous and hardworking, they include you like part of their family even if they have met you hours ago, they love helping people, they're not selfish, they celebrate a lot of festivities, they always have something to celebrate hahaha, In Colombia the family is the most important thing, they work hard to have a beautiful family and have necessary things to live, Colombia culture dictates that there is a current for every aliment and visitors will often be offered a traditional if they suffer any woes, Christmas is one the most important holidays in Colombia, because like I said before they love spending time with their families and Christmas is the perfect season to be together, Colombian people love dancing, salsa, vallenato and are the favorites to dance, in colombia every region</p> | Deep | <p>Colombia is a happy country where the most kindest people live, Colombians are polite, happy, generous and hardworking, they include you like part of their family even if they have met you hours ago, they love helping people, they're not selfish, they celebrate a lot of festivities, they always have something to celebrate hahaha, In Colombia the family is the most important thing, they work hard to have a beautiful family and have necessary things to live, Colombia culture dictates that there is a current for every aliment and visitors will often be offered a traditional if they suffer any woes, Christmas is one the most important holidays in Colombia, because like I said before they love spending time with their families and Christmas is the perfect season to be together, Colombian people love dancing, salsa, vallenato and are the favorites to dance, in colombia every region have a</p> |
| 19 | <p>Somos amables, pero lo acompañamos con confianza, lo cual para muchos no está bien. Somos divertidos y en ocasiones está demás en algunas situaciones. Nuestro sentido del humor puede llegar a tal punto de fastidiar a otra persona, sin querer por supuesto. Pero sin duda alguna, tratamos de hacer sentir a nuestros visitantes lo más cómodo que podamos, somos atentos y estamos dispuesto a ayudar si alguien lo necesita, son básicamente pequeñas características que nos describen.</p> | Acceptance | <p>We are kind, but we accompany that with confidence, which for many it is not right. We are fun and sometimes it is too much in some situations. Our sense of humor can reach such an annoyance to another person, without wanting that of course. But without a doubt, we try to make our visitors feel as comfortable as we can, we are attentive and we are willing to help if someone needs it, these are just simple features that describe us.</p> | Deep | <p>We are kind, but we accompany that with confidence, which for many it is not right. We are fun and sometimes it is too much in some situations. Our sense of humor can reach such an annoyance to another person, without wanting that of course. But without a doubt, we try to make our visitors feel as comfortable as we can, we are attentive and we are willing to help if someone needs it, these are just basically features that describe us.</p> |

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| 20 | Like the United States, Colombia has a diversity of ethnicities, ways of dressing, music, among other things that are superficial. Colombians are more relaxed people who soon leave everything for the last minute in what forms work issues, they are more accessible to arrive since they are delivered to people, they say they think it straight ahead, in family roles a balance is seen between men and women since lately women have fought so hard for their rights that they no longer need a man to lead their home. Colombians are happy people who always see the positive side of things and motivate others even when we are worse than they are. | Acceptance | Like the United States, Colombia has a diversity of ethnicities, ways of dressing, music, among other things that are superficial. Colombians are more relaxed people who soon leave everything for the last minute in what forms (concerns to) work issues, they are more accessible to arrive since they are delivered to people, they say they think it straight ahead, in family roles a balance is seen between men and women since lately women have fought so hard for their rights that they no longer need a man to lead their home. Colombians are happy people who always see the positive side of things and motivate others even when we are worse than they are. | Deep | Colombians are more relaxed people who soon leave everything for the last minute in what forms (concerns to) work issues, they say they think it straight ahead, in family roles a balance is seen between men and women since lately women have fought so hard for their rights that they no longer need a man to lead their home. Colombians are happy people who always see the positive side of things and motivate others even when we are worse than they are. |
| 21 | Colombia is a country where most of the people is kind and happy. We are kinda touchy when having a conversation with a person we know. Most of the people here are catholic. We are rich un flora and fauna but I feel like we don't appreciate that enough. Sadly we are often unpunctual and we don't have civic culture. I feel that's the sad part about ours | Acceptance | Colombia is a country where most of the people is kind and happy. We are kinda touchy when having a conversation with a person we know. Most of the people here are catholic. We are rich un flora and fauna but I feel like we don't appreciate that enough. Sadly we are often unpunctual and we don't have civic culture. I feel that's the sad part about ours | Deep | Colombia is a country where most of the people is kind and happy. We are kinda touchy when having a conversation with a person we know. Most of the people here are catholic. We are rich un flora and fauna but I feel like we don't appreciate that enough. Sadly we are often unpunctual and we don't have civic culture. I feel that's the sad part about ours |
| 22 | The Colombian culture is diverse due all the differents indigenous culture that gave rise to it. The Colombian people are more social, they usually trust easily until you give them a reason to dont and the men usually have a more importante role than women. | Minimization | Colombian culture is diverse due all the differents indigenous culture that gave rise to it. The Colombian people are more social, they usually trust easily until you give them a reason to not do that and the men usually have a more importante role than women. | Surface | Colombian culture is diverse due all the differents indigenous culture that gave rise to it. The Colombian people are more social, they usually trust easily until you give them a reason to not do that and the men usually have a more importante role than women. |
| 23 | La cultura colombiana en su gran parte es cálida, las personas siempre están pendientes de sus vecinos, son muy solidarios en esa parte. En algunos sectores de ciertas ciudades, existen personas que consideran a algunos vecinos como familia, ya que se conocen desde siempre. Somos muy alegres, siempre queremos estar bien, ponerle buena cara a todas las situaciones, somos muy carismáticos, nos gusta entablar conversaciones con las personas y como todo no es perfecto, también a la mayoría se le dificulta aceptar las diferencias que existen, muchas veces somos intolerantes a ciertas situaciones. Acá en Colombia en algunas ciudades se pierde el respeto, por las mujeres, niños y ancianos. Existe la corrupción ciudadana. | Acceptance | Colombian culture for the most part is warm-hearted, people always care for their neighbors, they are very supportive in that part. In some sectors of certain cities, there are people who consider some neighbors as family, since they have always known each other, we are very happy people, we always want to be well, to put a good face on all situations, we are very charismatic, we like to start conversations with people and since everything is not perfect, most of them find it difficult to accept the differences that exist, many times we are intolerant at certain situations. Here in Colombia in some cities respect is lost, for women, children and the elderly, exist the corruption in the citizenship | Deep | Colombian culture for the most part is warm-hearted, people are always aware of their neighbors, they are very supportive in that part. In some sectors of certain cities, there are people who consider some neighbors as family, since they have always known each other, we are very happy, we always want to be well, to put a good face on all situations, we are very charismatic, we like to start conversations with people and since everything is not perfect, most of them find it difficult to accept the differences that exist, many times we are intolerant of certain situations. Here in Colombia in some cities respect is lost, for women, children and the elderly, exist the corruption in the citizenship |

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| 24 | que hay más de 50 grupos indígenas y en su mayoría con lenguajes distintos, que muchos de esos grupos respetan la naturaleza (la tierra específicamente), que claramente somos más que droga y pablo escobar, que somos muy impuntuales, no somos racistas | Minimization | there are 50 groups of indigenous communities and most of them have distinct languages, many of them respect nature (particularly the land), that evidently we are more than drugs and Pablo Escobar, that we are very imprudent, we are not racists. | Surface | there are 50 groups of indigenous communities and most of them have distinct languages, that evidently we are more than drugs and Pablo Escobar,, we are not racists. |
| 25 | Somos totalmente amistosos, nos gusta conocer personas de otras partes y interactuar sin ningún problema, somos extrovertidos pero a la vez responsables, somos muy fiesteros etc. | Acceptance | We are totally friendly, we like to meet people from other places and interact without any problems, we are outgoing but at the same time responsible, we like to party a lot | Deep | We are totally friendly, we like to meet people from other places and interact without any problems, we are outgoing but at the same time responsible, we like to party a lot |
| 26 | De la cultura de Colombia aprendí muchas cosas a pesar de ser colombiano no las sabía. Cómo por ejemplo los arhuacos tienen muchas tradiciones que no las sabía, como dirigirse a las personas y la actitud que ellos tienen frente a los demás, son muy respetuosos. Referente a la cultura colombiana en general somos unas personas muy expresivas y nuestro lenguaje corporal es muy diferente a los norteamericanos. Hay mucho que decir pero me quedo corta. | Acceptance | Arhuacos have many traditions such as how they address to people and their attitude towards others, are very respectful. Regarding Colombian culture in general, we are very expressive people and our body language is very different from North Americans. | Deep | Arhuacos have many traditions such as how they address to people and their attitude towards others, are very respectful. Regarding Colombian culture in general, we are very expressive people and our body language is very different from North Americans. |
| 27 | About my Colombian culture I can say that we are a number of different people with different customs and always happy | Minimization | About my Colombian culture I can say that we are a number of different people with different customs and always happy | Surface | we are a number of different people with different customs and always happy |
| 28 | La cultura colombiana es todo lo contrario a la cultura norteamericana, nosotros somos muy expresivos, siento que somos más alegres en todos los entornos, que nos sentimos en confianza a donde vamos porque así somos, obviamente comprándolo con la cultura Norteamérica me di cuenta de que tenemos muchas cosas de las cuales no me había percatado, somos relajados, aunque tenemos muchos valores en común con Norteamérica, los hacemos notar de forma diferente y la puntualidad pues es algo que debemos mejorar. Somos extrovertidos, pero serios a la hora de hacer un negocio, aunque siempre demostramos la gratitud por lo expresivo que somos. | Acceptance | Colombian culture is the opposite of the North American culture, we are very expressive, I feel that we are happier in all environments, that we feel confident wherever we go because we are like that, obviously comparing with the North American culture I realized that we have many things that I had not noticed before, we are relaxed, although we have many values in common with North America, we make them notice differently and the punctuality because it is something that we must improve. We are outgoing, but serious when doing a business, although we always show gratitude for how expressive we are. | Deep | we feel confident wherever we go because we are like that, obviously comparing with the North American culture I realized that we have many things that I had not noticed before, we are relaxed, although we have many values in common with North America, we make them notice differently and the punctuality because it is something that we must improve. We are outgoing, but serious when doing a business, although we always show gratitude for how expressive we are. |
| 29 | Colombian culture is a mixture of European and indigenous customs and traditions that are reflected through music, art, literature and the relationship with nature. Carnival occupies a very important place in Colombian culture and is a long-awaited party year after year. We are a culture that is distinguished by being open, cheerful, attentive, hospitable and hardworking. They are also very creative and enterprising people. Gastronomy is another expression of that diversity with certain features common to the entire territory. | Minimization | Colombian culture is a mixture of European and indigenous customs and traditions that are reflected through music, art, literature and the relationship with nature. Carnival occupies a very important place in Colombian culture and is a long-awaited party year after year. We are a culture that is distinguished by being open, cheerful, attentive, hospitable and hardworking. They are also very creative and enterprising people. Gastronomy is another expression of that diversity with certain features common to the entire territory. | Surface | Colombian culture is a mixture of European and indigenous customs and traditions that are reflected through music, art, literature and the relationship with nature. Carnival occupies a very important place in Colombian culture and is a long-awaited party year after year. We are a culture that is distinguished by being open, cheerful, attentive, hospitable and hardworking. They are also very creative and enterprising people. Gastronomy is another expression of that diversity with certain features common to the entire territory. |

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| 30 | <p>I know that Colombian culture is very diverse. Colombian people are generally very happy and outgoing. Colombian people value family. For them family is priority over friends and business. They often take care of their parents as they get older. For Many Colombians punctuality is not that important. For Colombian people is important to maintain eye contact. for them eye contact means respect.</p> <p>Colombian are very proud of their country, because of that Colombians usually avoid chatting about any negative aspects of society and politics.</p> | Acceptance | <p>I know that Colombian culture is very diverse. Colombian people are generally very happy and outgoing. Colombian people value family. For them family is priority over friends and business. They often take care of their parents as they get older. For Many Colombians punctuality is not that important. For Colombian people is important to maintain eye contact. for them eye contact means respect. Colombian are very proud of their country, because of that Colombians usually avoid chatting about any negative aspects of society and politics.</p> | Deep | <p>I know that Colombian culture is very diverse. Colombian people are generally very happy and outgoing. Colombian people value family. For them family is priority over friends and business. They often take care of their parents as they get older. For Many Colombians punctuality is not that important. For Colombian people is important to maintain eye contact. for them eye contact means respect. Colombian are very proud of their country, because of that Colombians usually avoid chatting about any negative aspects of society and politics.</p> |
| 31 | <p>Colombia is a multicultural country, there are different types of accents, llanero, Andean, Amazon, among others, handicrafts are dedicated to the preparation of backpacks and hat, they are very simple, cheerful people, and they like dancing and food.</p> | Minimization | <p>Colombia is a multicultural country, there are different types of accents, llanero, Andean, Amazon, among others, handicrafts are dedicated to the preparation of backpacks and hat, they are very simple, cheerful people, and they like dancing and food.</p> | Surface | <p>Colombia is a multicultural country, there are different types of accents, llanero, Andean, Amazon, among others, handicrafts are dedicated to the preparation of backpacks and hat, they are very simple, cheerful people, and they like dancing and food.</p> |

APPENDIX M

STUDENT LEARNING JOURNAL FROM DEFENSE STAGE

| Student #8 | | | | | | |
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| Item | 1. Por favor escriba todo lo que sabe de la cultura de Estados Unidos. | | | 2. Por favor escriba todo lo que sabe de la cultura de Colombia. | | |
| Pre-Survey | Creo que en la cultura estadounidense, las personas suelen ser un poco extrañas al relacionarse con gente desconocida debido a la confianza que tienen. También creo que es una cultura muy consumista y que quizás no tengan buenos hábitos alimenticios. En cuanto a aspectos musicales hay una gran diversidad de géneros que los estadounidenses suelen escuchar y a su vez hay gran diversidad en comida debido a la presencia considerable de inmigrantes en el país. | | | Creo que en la cultura de Colombia. Las personas suelen ser bastante perseverantes en el sentido de tratar de salir adelante a pesar de las distintas crisis del país. Colombia es un país demasiado diverso en cultura puesto que cada región del país tiene su propia cultura. | | |
| DMIS / CI | Defense / Surface | | | Acceptance / Deep | | |
| Post-Survey | La cultura estadounidense es una cultura muy distinta al concepto que yo tenía previamente antes de iniciar todo este proceso de aprendizaje con las clases de inglés. La cultura estadounidense se caracteriza por ser bastante liberal, en otras palabras ir, se podría decir que los estadounidenses son personas independientes a la hora de tomar decisiones, miran por si mismos el bienestar que conlleva una decisión. También he aprendido que los estadounidenses son personas que se guían por sus creencias en razonamientos lógicos y en la ciencia. Asimismo tienen muy claro su espacio personal, no es muy común que un estadounidense tenga contacto físico mientras conversa con una persona. Y son personas competitivas que valoran mucho el trabajo. | | | De la cultura colombiana he aprendido que los colombianos somos personas perseverantes y alegres a pesar de la situación que vivimos actualmente en el país. También he aprendido que los colombianos somos personas que siempre tratamos de tener contacto con otra persona mientras estamos conversando, ya se tocándolo físicamente o mirando a la otra persona directamente hacia sus ojos. Asimismo se podría decir que nosotros los colombianos tenemos fuertes creencias espirituales. Creemos en la suerte y en el destino. También nos caracterizamos por ser personas dependientes en cuanto a la hora de tomar una decisión, pues siempre que tomamos una decisión tenemos en cuenta opiniones de otras personas, como lo son nuestros familiares, pareja o amigos. | | |
| DMIS / CI | Acceptance / Deep | | | Acceptance / Deep | | |
| Questions | 1. How did the activities help you understand more the North American and the Colombian culture ? | Intercultural Competence / | 2. How could the activities help you to interact with people from different cultural backgrounds? Explain. | 3. What did you learn about the North American culture? Explain. | Cultural Iceberg | 4. What did you learn about your own Colombian culture? Explain. |
| Learning Journal #1 Task: Laura's Blog Post | Me ayudaron a comprender qué hay algo más de la cultura superficial que siempre vemos, que la cultura abarca muchas cosas más como hábitos, estilos de vida, lenguaje corporal, valores. | Knowledge | Al momento de que me dan un conocimiento más integral para así poder comprender las diferencias con las que enfrentamos al estar en un país extranjero. Y así poder entender y disfrutar de las diferencias culturales. | N/A | Cultural Iceberg | N/A |
| Analysis 1 | The students is now aware of deep aspects of culture. | | The student has noticed how important it is to know about other cultures to be able to understand them and behave according to the current situation. The student also indicates how cultural differences can enrich his current cultural experience and help him understand others. Therefore, the student shows an emotional readiness to engage with others who are culturally different from him. | N/A | | N/A |
| Learning Journal #2 Task: Common Stereotypes | Me ayudaron a entender que como ciudadanos de un país, todos somos diferentes en distintos aspectos, en la manera en que pensamos, nos comunicamos y socializamos en comunidad. | Deep / Acceptance | Me pueden ayudar ya que me dan una base para poder tener y reflejar una mejor postura frente a personas de culturas diferentes, me ayuda a comprender que todos somos diferentes en varios aspectos y así mismo ser comprensivo y tolerante frente a ellos. | De la cultura norteamericana aprendí, que quizás no es como todos piensan que es, pues hay muchos "mitos" que las personas del extranjero tenemos acerca de ellos por hacer una generalización de todos ellos, sin embargo eso no es así, todos piensan y actúan de una manera diferente con respecto a su entorno. | Deep | De mi cultura colombiana aprendí acerca de aquellos mitos y conceptos que tienen las personas del extranjero (los norteamericanos) acerca de nosotros. Aprendí que somos un país multicultural y que posee una gran diversidad y diferencias entre las personas de cada región. |

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| Analysis 2 | The student seems to have developed some intercultural knowledge and understanding of how diverse cultures can be and that each individual could be different even in the same cultural groups. | Knowledge | The student seems to imply how the knowledge learned has raised sensitivity towards cultural differences leading to accept and tolerate cultural ambiguities. | The student shows knowledge and understanding of how stereotypical ideas can affect separate people from different cultural backgrounds. This type of awareness can help him see similarities and differences that he might not want to see. | The student has discovered different cultures within his own context. | |
| Learning Journal #3 Task: Where I Come From Song | The activities help me to understand how the Americans feel about their country, the self concept that they have, the love about the honeysuckle, their patriotism and how they feel proud about where they come from also I understand new things about the Colombian culture as the happiness and the union. We are happy despite the actual difficult situation in the country. | Knowledge, Attitude | The activities have helped me, because now I have learned about new gender of music as the country in the United States 🇺🇸, also I have knew new things like their patriotism and their love about the honeysuckle, know facts like that are very important because helps me to understand American behaviors and their lifestyle, the way that they treat each other. | I have learned about average people of the United States and their gender of music that is the country, I have knew new things like their patriotism and their love about the honeysuckle, the way that they treat each other. And their "code of dress" they use long dresses, hats, jackets, boots. | I have learned about my own culture that we are happy and united despite the actual difficult situation in our country. There are some values that are very important to us, as the humility and the sense of hospitality. We care about each other. We are optimistic people and we always try to progress by ourselves. | Deep |
| Analysis 3 | The student shows how aware he is about what his own and other cultures value or consider important. Then, it can be said that the student seems to be accepting and respecting their beliefs, values, or practices without evaluating or judging them. | | The student reflects some knowledge and understanding of cultural aspect, which shape his worldview towards the American culture, helping him understand distinct behavior or practices. | It seems that the student is more adept at perceiving cultural difference through the exposure of songs. However, he recognizes those cultural aspects as a whole rather than as part of a whole. | The student has discovered different cultural aspects within his own context. | |
| Learning Journal #4 Task: What do you value about disabled people? | The activities in the class have helped me to understand and to have the ability to respect and tolerate some aspects about our culture and the American culture, I know that everyone has different thinks and different behaviors, there are some deep aspects in the culture that usually we didn't see, culture is more than dances, music and language. | Knowledge, Attitude / Acceptance | Those activities helps me to be more respectful and more confident to be able to interact with people from different cultures, because the activities have taught me that all of us are different, we think and we act differently, we have different values because we have grew in a different environment. | I have learned that in the culture there are deep aspects as the behaviors, the body language, the values, thoughts, also I have learned that we should have respect and tolerance to have a good communication with people from different cultures. We should accept our differences to live in a good environment. | I have learned about my own Colombian culture that we are strong and perseverance people that we always trying to get our goals despite the actual situation in our country, also I have learned that we should be more tolerant and understand more the people of our own country, we are all different cause the region in the | Deep |
| Analysis 4 | The student seems to have developed some intercultural knowledge and understanding of how diverse cultures can exist and that each individual could be different even in the same cultural groups. Moreover, he has shown acceptance, respect, and tolerance towards his culture and those of others. | | The student seems to have developed some intercultural knowledge and understanding of how diverse cultures can be and that each individual could be different even in the same cultural groups. Moreover, he has shown acceptance, respect, and tolerance towards his culture and those of others. | The student shows knowledge, understanding, and respect for differences in cultural values, practices, and communication styles. The student seems accept different cultural contexts. | The student shows knowledge, understanding, and respect for differences in cultural values, practices, and communication styles. The student seems to have discovered his own cultural context and can accept differences in cultures. | |

| | | | | | | | |
|--|---|---|---|--|----------------|---|----------------|
| Learning Journal #5 Task: Description, Interpretation, and Evaluation | They have helped me to understand and have knowledge about those differences that we usually see in our daily life, and also have the capacity to respect and tolerate those differences, to live in a place where respect for others is important thing. In today's class I have learned about the origins of Colombian and American culture. | Knowledge, Attitude / Acceptance | The activities that we have worked in the class could help me to have a good communication, and have good ways to express myself in front of other people, that are from a different culture than mine. Also have helped me to understand and know new things about American culture, as their indigenous culture. | In this class I have knew new things about the American culture. I have knew about their indigenous culture. The indigenous in the United States usually live in the state of Alaska. I have know a name about an indigenous community, which is the Lakota. They use animals skin to make artifacts and they use some feather to put them into their dresses. | Surface | I have know new things in this class about my own Colombian culture. In this class we have knew about the indigenous people in Colombia. The arhuacos tribe is an indigenous tribe that usually live in the Sierra Nevada de Santa Marta. They dress up with a white robe. Both women and men have long black hair and do activities like farming. | Surface |
| | Analysis 5 | | The student shows how the activities have help him respect language use, nonverbal behavior, and communication style differences, and have a better attitude towards otherness. | The student has become more adept at perceiving cultural difference and recognizes cultural variation in institutions and customs, but in a superficial way. | | The student has become more adept at perceiving cultural difference and recognizes cultural variation in institutions and customs, but in a superficial way. | |
| Learning Journal #6 Task: The Cocktail Party | The activity of today's class have helped me to understand the difference between the cultures. I have learned that we should pay attention when we interact with people from other cultures, we should pay attention to their body language, their way to communicate, their behaviors. Also we should be more flexible and have the capability to be respectful and have tolerance. | Knowledge, Attitude / Acceptance | The activities could help me to have the knowledge to can have the appropriate behavior in the moment that I have to interact with people from different cultures. Also these activities have helped to be more respectful and have tolerance, because there are many different cultures than ours. There are not superior cultures than others, just differences. For example today we experimented a coctel party with people from different cultures, and everybody expressed that they felt uncomfortable with some people that had strange behaviors. But we learned that we shouldn't judge someone just by their behaviors because there are differences cause their values, beliefs of their culture. | About the North American culture I have learned that they are different from us. They usually don't have physical contact with people while they are having a conversation. Also I have learned that American people are very friendly and respectful. They value the respect from people and the personal space. They believe in science and logical reasoning. They value the puntuality in a meeting. | Deep | I have learned about my own Colombian culture that we are warm people, we are always having physical contact while having a conversation. We think that is important to keep eye contact while we are talking to others. Also I have learned that we are very expressive. Sometimes we are late for meetings. People think that we are unpunctual. We belief in the destiny and luck. And we are dependent in the moment of take a decision, we like to consult other people. | Deep |
| | Analysis 6 | | The student seems to have developed some intercultural knowledge and understanding of how diverse cultures can be and that each individual could be different even in the same cultural groups. Moreover, he has shown acceptance, respect, and tolerance towards his culture and those of others. | The student shows knowledge, understanding, and respect for differences in cultural values, practices, and communication styles. The student seems accept different cultural contexts. | | The student shows knowledge, understanding, and respect for differences in cultural values, practices, and communication styles. The student seems to have discovered his own cultural context and can accept differences in cultures. | |

APPENDIX N

STUDENT LEARNING JOURNAL FROM MINIMIZATION STAGE

| Student #13 | | | | | | |
|--|--|----------------------------------|--|--|------------------|---|
| Item | 1. Por favor escriba todo lo que sabe de la cultura de Estados Unidos. | | | 2. Por favor escriba todo lo que sabe de la cultura de Colombia. | | |
| Pre-Survey | Conozco un 40% de su cultura, desde sus tradiciones que son muchísimas, el tipo de comida que predomina, la música, el arte, etc. | | | En Colombia tenemos muchísimas culturas por lo que es muy difícil escribir todo, pero como cualquier nativo de Colombia sé mucho sobre nuestras tradiciones, nuestras comidas típicas, bailes, arte, etc. | | |
| DMIS / CI | Minimization / Surface | | | Minimization / Surface | | |
| Post-Survey | Desde el principio de semestre he aprendido mucho sobre la cultura norteamericana, aprendí que los Norteamericanos son personas (a diferencia de nosotros los Colombianos) muy frías, algo desapegadas, no saludan de besos como nosotros, a parte de todo eso, también aprendí que son personas muy patrióticas, están muy orgullosos de su país y de sus raíces, también aprendí que hay mucha "deep culture" que desconocía por completo, como por ejemplo, sus valores, los roles de género que habían y los actuales, sus creencias religiosas, su comunicación no verbal y muchas cosas más. | | | Siendo Colombiano tenía idea sobre nuestra cultura y todo lo que la rodea, pero en estos dos cortes aprendí muchas cosas que desconocía, aprendí que en mi cultura no nos dejamos quitar la felicidad por los problemas, eso lo vi reflejado en la actividad donde vimos un video musical de una banda Colombiana, también aprendí que somos personas muy calidas a diferencia de otras culturas (y está bien), vemos el mundo con otros ojos, también hay aspectos negativos de nuestra cultura como por ejemplo, la impuntualidad (sin generalizar). Otros aspectos que desconocía era la "deep culture" que existe y no lo sabía, nuestros roles de género (que cada vez evolucionan a mejor), nuestros valores, nuestra religión (católica) y muchas cosas más que no sabía y espero con el tiempo aprender más. | | |
| DMIS / CI | Minimization / Surface | | | Acceptance / Deep | | |
| Questions | 1. How did the activities help you understand more the North American and the Colombian culture ? | Intercultural Competence / DMIS | 2. How could the activities help you to interact with people from different cultural backgrounds? Explain. | 3. What did you learn about the North American culture? Explain. | Cultural Iceberg | 4. What did you learn about your own Colombian culture? Explain. |
| Learning Journal #1 Task: Laura's Blog Post | Me ayudaron no solo a entender, si no también a empatizar con la cultura norteamericana ya que así como tenemos diferencias también tenemos muchas similitudes. Las diferentes culturas no solo son lo que vemos a primera vista, también tienen un trasfondo | Knowledge, Attitude / Acceptance | Me podrían ayudar al momento de tener cercanía a una cultura distinta a la mía, entender y empatizar de una manera más fácil | N/A | | N/A |
| Analysis 1 | The student shows that the new knowledge can help him understand others, but also to place himself in another position to deal with cultural differences. This, in turn, could make him curious about other cultures, wanting to know about deep cultural aspects and contrast them with his own cultures. | | The student is somehow showing an open mind to understand different cultural frameworks which can generate certain affective connections that lead to successful interactions. | N/A | | N/A |
| Learning Journal #2 Task: Common Stereotypes | Me ayudaron a entender mucho más sobre la cultura de estos dos países ya que por medio de los estereotipos trabajados en clase conocí un poco más sobre la cultura y como se comporta la gente, se sabe que muchos de estos estereotipos son erróneos, pero una pequeña parte de ellos son verdad, por ejemplo, lo muy patrióticos que son los Norteamericanos o lo muy alegres y calidos que somos | | Me ayudarán al momento de establecer relaciones laborales o personales y al no juzgar a una persona por los estereotipos que se dicen sobre su país de origen | Que son muy patrióticos, poco optimistas, tienen leyes racistas, y creo que no les gusta salir mucho de su país (zona de confort) | | Que somos muy calidos, amistosos, divertidos, muy amables, existe cultura algo machista pero eso no nos define como país, siempre estamos dispuestos a ayudar |

| | | | | | | | |
|---|---|--------------------------|--|---|---------|---|---------|
| Analysis 2 | It seems that the student is more adept at perceiving cultural difference through the exposure of cultural material. | Knowledge / Minimization | The student shows knowledge and understanding of how stereotypical ideas can affect separate people from different cultural backgrounds. This type of awareness can help him engage with people who are culturally different from him. | It seems that the student is more adept at perceiving cultural difference through the exposure of cultural material. However, he recognizes those cultural aspects as a whole rather than stating that they are just perceptions of a small group of people. Moreover, this opinion contrast with his previous answer about not judging a person based on stereotypes (Reflection #2, Question #2: "it would help me at the moment of not judging a person based on the countries stereotypes."). Therefore, it could be observed that the essence of the activity was not understood and the student continues generalizing a whole country based on preconceptions of others. | Surface | It seems that the student is more adept at perceiving cultural difference through the exposure of cultural material. However, he recognizes those cultural aspects as a whole rather than stating that they are just perceptions of a small group of people. Then, the essence of the activity was not understood and the student continues generalizing a whole country based on preconceptions of others. | Surface |
| Learning Journal #3 Task: Where I Come From Song | The activities help me because I saw two videos showing aspects of the north American culture and the Colombian culture, in the videos we saw a lot of body language, their typical dresses, music genders, self concepts, thought pattern. In the videos I saw how people behave in their social environment. | Knowledge | Could help me because knowing their culture, how they behave, their political and economical issues we could interact in an easily way with them. | I learned that they behave pretty different from us, they're so patriotic, so proud from the place where they were born, the different music gender they have there, the way they dressed, how close they are with their friends. | Surface | I learned about our typical dances, the social, economical and political issues that are happening our country, our optimistic, we don't give up easily and face our problems. | Surface |
| Analysis 3 | It seems that the student is more adept at perceiving cultural difference through the exposure of cultural material. | | The student is somehow showing an open mind to understand different cultural frameworks which can generate certain connections that lead to successful interactions. | The student has become more adept at perceiving cultural difference and recognizes cultural variation in institutions and customs, but in a superficial way. | | The student has become more adept at perceiving cultural difference and recognizes cultural variation in institutions and customs, but in a superficial way. | |
| Learning Journal #4 Task: What do you value about disabled people? | En la clase de hoy fue un poco diferente y no dimos nada sobre cultura norteamericana y Colombiana, hablamos sobre las personas discapacitadas y los valores | | Me ayudarian mucho ya que me di cuenta que las personas diferentes a mi son capaces a hacer lo mismo que yo. | Aprendí que lo superficial es solo algo que no importa mucho, que valen más los valores y lo que llevamos adentro. Además aprendí a ver a las personas con otra perspectiva | | En la clase de hoy se trató sobre los valores y las personas con discapacidades por lo tanto en esta clase no aprendí nada sobre la cultura Colombiana | |
| Analysis 4 | The essence of the activity was not understood since the student did not mention any cultural/intercultural knowledge or attitude related to disabled communities. This lack of information can indicate that the student is not aware of the diverse cultures that exist in each social group or community. Moreover, the fact that he stated that "in today's class they did not discuss anything about American and Colombian culture, but they talked about values", indicates that values does not belong to his categories of culture | / | The student shows some recognition and understanding of certain situations in which his thoughts, actions, or behaviors might not be better than others who are culturally different from him. Then, this shows some traits of relativism. | The student has become more adept at perceiving cultural difference and has shown some respect for differences in cultural values. | Deep | The essence of the activity was not understood since the student did not mention any cultural/intercultural knowledge or attitude related to disabled communities. This lack of information can indicate that the student is not aware of the diverse cultures that exist in each social group or community. | / |

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|--|---|---|---|--|----------------|--|-------------|
| Learning Journal #5 Task: Description, Interpretation, and Evaluation | Me ayudaron a entender más sobre las diferentes comunidades que existen en estos dos países ricos en biodiversidad, en norte América por ejemplo están los Lakota, una comunidad trascendental con muchas creencias y culturas muy diferentes a nosotros, en Colombia está por ejemplo la comunidad Aruhaca que tienen muchas creencias, ellos son uno con la naturaleza, la respetan y la cuidan, cosa que todos deberíamos tomar ejemplo. | Knowledge / Minimization | Me ayudarían a no juzgar a la otra persona por ser diferente ya que lo que es para mi diferente para otro es normal e importante | Aprendí sobre la cultura Lakota, son una comunidad con muchas creencias y culturas diferentes, sus representaciones, sus roles de género, su noción de belleza, etc | Deep | Aprendí sobre la cultura Aruhaca, el tipo de creencia que tienen, sus tradiciones, son muy comprometidos con la naturaleza, son uno con ella, la respetan, y protegen, aprendí que tienen una visión diferente sobre la belleza, la forma de vestir, el estilo de vida, sus roles de género, etc | Deep |
| | It seems that the student is more adept at perceiving cultural difference through the exposure of cultural material. | | The student shows some recognition and understanding of certain situations in which his thoughts, actions, or behaviors might not better than others who are culturally different from him. Then, this shows some traits of relativism. | The student has become more adept at perceiving cultural difference. | | The student has become more adept at perceiving cultural difference. | |
| Learning Journal #6 Task: The Cocktail Party | The activities help me to interact with other different cultures, the American and the Colombian culture, we all are different and today's activities show me that we must respect, understand and empathize with other cultures, non culture is better or worse than other. | Knowledge, Attitude / Acceptance | The activities could help me because we learned that we must pay attention to how people from other cultures react, how they talk, the body language, their values, and knowing that we need to interact in an easily and respectfully way with people from other cultures. | According to today's activities, I learned that Americans are punctual people, they keep their distances when they talk, they don't like fruits and vegetables, they love junkie food, and they made their decisions in an independent way | Surface | According to today's activities, I learned that in my own culture Colombia, we are warm people, we love physical contact and eye contact with others when we talk, I also learned that we are kind of unpunctual (not all of us are like this) we let us guide by our feelings and beliefs. | Deep |
| Analysis 6 | The student seems to have started to understand that diverse cultures can exist and that there are certain cultural situations in which his thoughts, actions, or behaviors are not better than others. Moreover, he has shown that his attitude towards otherness needs to change by respecting and engaging with other cultures. | | The student seems to have started to discover his own cultural context and have started to accept differences which are hidden in communication styles and values. | It seems that the student is more adept at perceiving cultural difference through the exposure of cultural material. However, he recognizes those cultural aspects as a whole rather than stating that they are just perceptions of a small group of people. Therefore, it could be observed that the essence of the activity was not understood and the student continues generalizing a whole country based on preconceptions of others. | | It seems that the student is more adept at perceiving cultural difference through the exposure of cultural material. | |

APPENDIX O

STUDENT LEARNING JOURNAL FROM THE ACCEPTANCE STAGE

| Student #1 | | | | | | | |
|--|--|----------------------------|---|---|------------------|---|------------------|
| Item | 1. Por favor escriba todo lo que sabe de la cultura de Estados Unidos. | | | 2. Por favor escriba todo lo que sabe de la cultura de Colombia. | | | |
| Pre-Survey | Me parece una cultura muy adecuada, ya que son personas muy educadas, son personas muy respetuosas, personas muy tolerantes entre otras cosas. | | | Me parece una cultura muy "bacana" pero nos falta aprender un poco más de tolerancia, un poco más de respeto, somos una cultura muy unida y tenemos muchas cosas positivas | | | |
| DMIS / CI | Acceptance / Deep | | | Acceptance / Deep | | | |
| Post-Survey | Aprendí muchas cosas, cosas superficiales, aprendí comportamientos que son "ocultos" en la cultura, como por ejemplo hay actitudes y aptitudes que hace la gente de la cultura americana que para ellos está normal pero para nosotros es un poco raro, como por ejemplo ellos son unas personas muy prudentes, son persona muy respetuosas y entre otras cosas que tiene las personas de norteamericana, en las clases aprendimos mucho, me pareció muy bueno cuando la seño nos mostró el iceberg que hay cosas que nosotros pensamos que solo es "cultura" cuando no es así hay muchas cosas que son culturales y nosotros pensamos que no son. Me pareció muy buena las actividades :) | | | Pues en nuestra cultura tenemos que mejorar muchas cosas, hay veces no somos educados, no somos respetuoso, hay veces que no creemos más listos que otros y no debe ser así, tenemos muchos aspectos que mejorar como por ejemplo no llegar tarde a las citas que tengamos, ser un poco más comprometido con las cosas por que de verdad hay veces no somos tan apegados, hay que aprender a controlar los tiempos ya que aquí en Colombia no sabemos, entre muchas cosas más que tenemos, somos muy "entrones" como muy confianzudos cuando no debe ser así. | | | |
| DMIS / CI | Acceptance / Deep | | | Acceptance / Deep | | | |
| Questions | 1. How did the activities help you understand more the North American and the Colombian culture ? | Intercultural Competence / | 2. How could the activities help you to interact with people from different cultural backgrounds? Explain. | 3. What did you learn about the North American culture? Explain. | Cultural Iceberg | 4. What did you learn about your own Colombian culture? Explain. | Cultural Iceberg |
| Learning Journal #1 Task: Laura's Blog Post | Si, ya que hay muchas cosas que desconocía de la cultura de otros países, me parece muy importante la actividad para así ir conociendo un poco más de allá | Attitude | Si, por que empezaría a conocer un poco más de ellas, cuando uno esté conociendo a alguna persona de allá o esté en el país no pasar como ignorante. | N/A | | N/A | |
| Analysis 1 | It seems that the student did not understand the question since the answer does not provide any details about it. However, he shows interest or relevance to know more about another culture. | | The student has noticed how important it is to know about other cultures to be able to understand them. Therefore, there are some evidence of how the task has help the student to raise intercultural knowledge of similarities and differences. | N/A | | N/A | |
| Learning Journal #2 Task: Common Stereotypes | Pues si ya que tuvimos un pequeño intercambio de pensamientos que desconocíamos y aprendimos un poco más sobre la cultura y lo que pensaban los americanos y lo que pensaban ellos sobre nosotros. | Knowledge | pues ya que conocemos un poco sobre ellos no pasaríamos de ignorantes haciendo algunas cosas, por que de pronto para mi cultura hacer algo este bien para otra no. | aprendí que son un poco generosos, y que prefieren viajar a destinos cercanos y que no sean tan lejos | Surface | Pues aprender no mucho, yaque estas cosas ya la sabia pues me ayudó a saber que piensan las otras personas sobre nosotros. | Surface |
| Analysis 2 | It seems that the student did not understand the question since the answer does not provide any details about it. However, the student acknowledged learning about the culture and some Americans' perspectives of Colombians. | | The student acknowledges that the new knowledge can help him understand other practices different from his. | The student shows that he is more adapt at perceiving cultural aspects. However, saying that they (Americans) are a little (un poco) generous could indicate some ethnocentrism. | | The essence of the activity was not understood since the student did not mention the importance of not generalizing or creating stereotypes based on preconceptions of others. However, some superficial knowledge based on stereotypes is evident. | |
| Learning Journal #3 Task: Where I Come From Song | yes, because is very important know the culture of other countries and I think we have learned a lot with the activities | | know your culture, I can talk to people about different topics | I learned more about the Colombian culture in this class, not much of the American culture | | how people live in collided with poverty always have a smile and that is what matters | |

| | | | | | | |
|--|---|---|--|---|---|-------------|
| Analysis 3 | It seems that the student did not understand the question since the answer does not provide any details about it. However, he shows some awareness of how important learning about cultures is. | Knowledge | The student is aware that knowing the other culture permits him to engage in conversations with others. | The student does not provide any details. | The essence of the activity was not fully understood since the student did not mention the cultural aspects or the cultural-pop richness that can be found through different music genre. However, the students shows some values represented in the videos (self-determination). | Deep |
| Learning Journal #4 Task: What do you value about disabled people? | Esta clase, no aprendí mucho de la cultura americana, pero me pareció interesante | / | aprendí como es un tratado una persona con dificultades | Como tratan a las personas con discapacidades | Pues de como tratan a la gente discapacitado en este país | Deep |
| Analysis 4 | The essence of the activity was not understood since the student did not mention any cultural/intercultural knowledge about the importance of respecting, valuing, and understanding what people value and the different ways they perceive life. | | It seems that the student did not understand the question since the answer does not provide any details about it. However, the student is somewhat aware of particular behaviors towards people who are culturally different from them. | It seems that the student did not understand the question since the answer does not provide any details about it. However, the student is somewhat aware of particular behaviors towards people who are culturally different from them. | It seems that the student did not understand the question since the answer does not provide any details about it. However, the student is somewhat aware of particular behaviors towards people who are culturally different from them. | |
| Learning Journal #5 Task: Description, Interpretation, and Evaluation | aprendí muchas cosas ya que hay cosas que desconocía y que me pude ayudar en un futuro de como comportarme con personas de distintas partes del mundo y de culturas diferentes a la mía y que tengo que comprender ciertas cosas que para mí no están bien pero para otros si | Knowledge, Attitude / Acceptance | muchas cosas ya que es importante conocer otras culturas y comprender de qué todos no somos iguales | Aprendí de que son muy diferentes a mi cultura Colombiana | Aprendí de que aun que somos del mismo país hay comportamientos distintos | Deep |
| Analysis 5 | The student seems to show some openness to cultural differences and to distinctive behaviors and practices, as well as developing tolerance towards cultural ambiguity. | Knowledge, Attitude / Acceptance | The student seems to show some openness to cultural differences and to distinctive behaviors and practices. This can also indicate that the student has discovered different cultural context within the same social groups. | The student does not provide any details. | The student has discovered different cultures within his own context. | |
| Learning Journal #6 Task: The Cocktail Party | The activities help me to understand a little more about the cultures, because we act as if we were of them and that makes one see those attitudes, I think those activities are very good because we put ourselves in that role and get there | Knowledge, Attitude / Acceptance | The activities help me to understand a little more about the cultures, because we act as if we were of them and that makes one see those attitudes, I think those activities are very good because we put ourselves in that role and get there | I learned a lot from the culture and help me how to interact with the Americans | The Colombia culture learned a lot because it helps me understand that not all Colombians have the same culture | Deep |
| Analysis 6 | The student seems to have developed some intercultural awareness, knowledge, and attitudes that permit him to accept others irrespective of their cultural affiliations, practices, behaviors, and attitudes. | Knowledge, Attitude / Acceptance | The student seems to have developed some intercultural awareness, knowledge, and attitudes that permit him to accept others irrespective of their cultural affiliations, practices, behaviors, and attitudes. | The student seems to acknowledge how the cultural aspects learned can help him interact with people from different cultures. | The student has discovered different cultures within his own context. | |

APPENDIX P

LAURA'S BLOG POST OBSERVATION

OBSERVATION – Discussion on Laura's Blog Post Task

Setting: BIA Undergraduate program at Universidad Libre

Participants: students of the fourth English Level

Date: August 20th, 2019

Time: 9:03am – 9:31am

Teacher and Observer: Yesenia Valarezo

| Turn # | Participant | Participation | Comments for analysis |
|--------|-------------|---|---|
| 1 | T | In this last part, after reading, I would like to discuss the questions in step #3. The first question says, "Why do you think Laura mentions baseball games, Easter, and Christmas celebrations as part of the culture shock she experienced even though that game and celebrations are also in Colombia?" What do you think? <i>(teacher is waiting for a response)</i> I'm going to say, I'm going to translate that question into Spanish, so you can understand it better. It says, ¿Por qué crees que Laura menciona los juegos de béisbol, la Pascua y celebraciones de Navidad como parte del choque cultural que ella tuvo si nosotros también tenemos ese juego y esas celebraciones en Colombia? ¿Por qué creen que ella las mencionó ahí, en esa parte? | Introduction and questions in English and Spanish |
| 2 | S#2 | Porque la manera como lo celebramos es diferente. Allá hacen como más actividades en esas fechas. | Recognition of cultural differences using Surface culture |
| 3 | S#16 | y son fechas diferentes a las que uno celebra. | Recognition of cultural differences using Surface culture |
| 4 | T | We have seen that Easter is celebrated on Sunday. Have you seen how Easter is celebrated in some parts of the United States? | Asking for more opinions about how they celebrate that tradition in the US |
| 5 | Ss | Los huevos, los huevitos | Recognition of cultural differences using Surface culture |
| 6 | T | Do you know what they do represent? | Asking for more opinions about the celebration and its symbols. |
| 7 | Ss | no | Acknowledgment of not knowing |
| 8 | T | well, they actually are a cultural symbol that represents the empty tomb of Jesus Christ. So, we can say that Easter represents a Christian celebration. | Explanation of the meaning of the Easter eggs to show that it is related to cultural beliefs. |

| | | | |
|----|------|--|---|
| | | Now, how do we represent Easter? ¿Para nosotros qué representa la Pascua? | Asking for more opinions about cultural representation |
| 9 | S#14 | como de la religión católica, un momento de cambio. No es algo tan dinámico como lo de ellos. | Recognition of cultural differences using Deep culture |
| 10 | S#31 | algo espiritual, no sé. Donde todo lo bueno empieza. Aquí lo cogen para tomar. | Recognition of cultural differences using Deep and Surface culture based on what he has seen |
| 11 | Ss | laughing | / |
| 12 | T | ¿Para tomar? Bueno, es importante no generalizar. | Indication of importance of not generalizing |
| 13 | Ss | laughing | / |
| 14 | S#31 | Sí, yo he visto personas que toman en ese día. | Recognition of cultural differences using Surface culture |
| 15 | Ss | laughing | / |
| 16 | T | Well, some people like to celebrate like that. So, it means that she has, or in different countries you can find the same celebrations or the names of the same celebrations, but they are celebrated in different ways. They are different because every country has different traditions and practices. For example, what do you do in Christmas on Christmas? What do you do? | Explanation of raising awareness of cultural variations in different countries due to different cultural practices and beliefs. |
| 17 | S#31 | La noche buena | Recognition of cultural differences using Surface culture |
| 18 | S#6 | The big dinner. Open the presents | Recognition of cultural differences using Surface culture |
| 19 | Ss | with family | Recognition of cultural differences using Surface culture |
| 20 | S#6 | The tree, the Christmas tree, decorate | Recognition of cultural differences using Surface culture |
| 21 | Ss | decorate the Christmas tree, spend time with family | Recognition of cultural differences using Surface culture |
| 22 | T | Ok, yes. You decorate the Christmas tree, you spend time in family. Right. But what do you think it makes different from the United States and from Colombia? ¿Cual creen que es esa diferencia entre Estados Unidos y Colombia? ¿Han visto como se celebra en algunos lugares de Estados Unidos? | Asking for more opinions about what aspects make those celebrations different |

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| 23 | S31 | Ellos tienen la cena | Recognition of cultural differences using Surface culture |
| 24 | S#11 | Ellos mismos preparan las galletas | Recognition of cultural differences using Surface culture |
| 25 | S#28 | Nosotros las compramos | Recognition of cultural differences using Surface culture |
| 26 | S#5 | the gifts are different | Recognition of cultural differences using Surface culture |
| 27 | S#6 | The music | Recognition of cultural differences using Surface culture |
| 28 | S#5 | the way for give something is different | Recognition of cultural differences using Surface culture |
| 29 | T | the way we give something is different? What do you mean? | Asking for more opinions about the student's answer |
| 30 | S#31 | la decoración, seño. | Recognition of cultural differences using Surface culture |
| 31 | T | The Christmas decorations. SHHHHH... Let's going to listen. | / |
| 32 | S#5 | we are more... | / |
| 33 | S#31 | en español, deja el paco. | Acknowledgement of difficulties understanding the English language. |
| 34 | T | no no no. It's ok. We are in the English class. | Motivation to speak in English. |
| 35 | S#31 | No le entiendo. | Acknowledgement of difficulties understanding the English language. |
| 36 | T | but that's why you have to try. If you don't listen to the English language, you're not going to learn it. Si no escuchan cuando se está hablando en inglés, no aprendemos. La única forma de aprender el idioma es escuchando, practicando, estando en contacto con él. Entonces, hay que poner atención. Hay que prestar atención cuando no entendemos y así hacemos un esfuerzo que el cerebro lo va asimilando. Ok? | Motivation to speak in English. |
| 37 | S#5 | inaudible... it's different in the United States because we are less... less complicate, less hard for gifts, and something like this... inaudible... This year I bought something and give him ... inaudible... in a beautiful box and other things that in the United States is | The answer is not clear, probably, due to low English level. There are some inaudible sentences. |

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| | | more common. Here, we have something that eh bought little | |
| 38 | T | So, we wrap the gifts and that's it and in the United States they wrap the gifts, put a bow on it and if we buy a shirt we sometimes give it to the person and that's it, without any box or any packages. So, is that what you are saying? | Rephrasing what the student said to help understand the message |
| 39 | S#5 | yeah | Confirmation of the unclear message |
| 40 | T | Don't you think it happens like that everywhere? Do you think all people always wrap the presents they give? | Asking for more opinions about the student's answer to make the students think about the given explanation |
| 41 | Ss | No, no | Agreeing on the teacher's opinion |
| 42 | T | Right. I don't think that it is a difference between them. I think people believe it is different because it is not celebrated as in their family, community, city, or country. For example, some people like to celebrate it in family, others with friends, and others like to go outside to somewhere else. In Laura's case, probably it was different how she celebrates it at home. The important thing is to understand that even in your own country, there are different ways to celebrate the same thing, and they are all possible, and it is important to respect them. Now, eh... in the second one, Laura said she had to change her Colombian habits and start being punctual, do you think this change was necessary? Why? I'm going to translate it into Spanish to make sure you understand the question. En el párrafo relacionado al choque cultural, Laura dijo que tuvo que cambiar sus hábitos sus hábitos colombianos y comenzar a ser puntual, ¿Ustedes creen que ese cambio fue necesario? ¿Por qué? | <p>Explanation of why people consider those celebrations different</p> <p>Explanation of the existence of all behaviors in every society and the importance of respecting them</p> <p>Asking for more opinions about why people may change their behavior in another cultural context</p> |
| 43 | Ss | Si. Sí, claro. | The students think the change was necessary. |
| 44 | T | ¿Por qué? | Asking for more opinions |

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| 45 | S#1 | Porque en general el colombiano, o sea no voy a generalizar, pero en general sí. | Acknowledgement of not knowing how to express thoughts without generalizing |
| 46 | Ss | laughing | / |
| 47 | S#1 | El colombiano es impuntual. O sea, no todos. | Acknowledgement of not knowing how to express thoughts without generalizing |
| 48 | S#31 | Depende pa' donde vaya. | Recognition that people behave differently depending of the given situation. |
| 49 | S#1 | Claro, o sea, el colombiano es impuntual. Entonces, yo te digo como que, por ejemplo, vamos a salir a las 4:00pm y tú a las 3:00 a las 3:20 te estas bañando, a las 3:30 te estas bañando. En vez que es diferente. ¿Si me entiendes? Allá, cómo va a jugar con el tiempo de la gente y cosas así. Ya. En el trabajo, de pronto. Aquí hay trabajadores que llegan impuntual. Allá no tiene que ser así, porque allá no es así. | Acknowledgement of not knowing how to express thoughts without generalizing Recognition that people value the notion of time, only when knowing that others value it. |
| 50 | S#27 | Porque allá si te joden. Acá no nos joden y por eso lo hacemos. | Recognition that different behaviors are subject to the situation, duty, obligation, or punishment |
| 51 | S#25 | Si la gente llega tarde a su trabajo, pa' ve si no lo van a joder | Recognition that different behaviors are subject to the situation, duty, obligation, or punishment |
| 52 | S#11 | las distancias son más largas | Recognition that different behaviors are subject to the situation, duty, obligation, or punishment |
| 53 | S#31 | pero también hay vías rápidas. | Recognition that different behaviors are subject to the situation, duty, obligation, or punishment |
| 54 | Ss | Inaudible... | / |
| 55 | T | pero, ¿exactamente por qué creen que ella decidió tomar esa decisión? Ella pudo seguir con sus hábitos colombianos. | Asking for more opinions beyond the superficial level |
| 56 | S#1 | De pronto porque no iba a encaja. | Reasons why Laura had to change her Colombian habits |

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| 57 | Ss | no iba a encaja | Reasons why Laura had to change her Colombian habits |
| 58 | S#16 | No va a encajar. | Reasons why Laura had to change her Colombian habits |
| 59 | S#1 | porque le tocaba. O sea, ya estando aquí no es Colombia. Estoy en Estados Unidos. Me tengo que acostumbrarme a las cosas en Estados Unidos. | Reasons why Laura had to change her Colombian habits are considered and obligation rather than an option to avoid conflict or misunderstandings. |
| 60 | S#5 | Exactamente. Está en casa ajena. | Reasons why Laura had to change her Colombian habits are considered and obligation rather than an option to avoid conflict or misunderstandings. |
| 61 | T | I agree she does that to adjust herself to the new context rather than because she had to. | The teacher reinforces the students' answers, indicating the change was a way to adapt her behavior to that of the new culture. |
| 62 | S#16 | para encajar en esa cultura. | Reasons why Laura had to change her Colombian habits |
| 63 | T | Exacto. Para encajar en esa cultura. ¿Ustedes creen que ese cambio es necesario? | Asking for more opinions |
| 64 | Ss | Si, si claro. | Some students are aware that the change was necessary. |
| 65 | S#2 | Es que de todos modos si ella no se adaptaba, iba a tener conflicto porque si quedaban en una cita y ella llega tarde eh.. posiblemente porque esa persona no llego puntual se va y si no viene, en cambio acá no. | Awareness of the need to adjust her behavior to avoid conflicts. The example does not clearly support her claim |
| 66 | T | Ok, en este caso podemos ver que esta situación está relacionada a "the notion of self", a la noción de ella de estar consciente de su comportamiento, sus valores, de sus responsabilidades, the etiquette norms de las normas de etiqueta de otros países. Empezar a tener una transformación de su ser para ser, para adaptarse o para convivir amigablemente en un ambiente que no es de ella, que es ajeno. Esto nos indica que, en ciertas ocasiones, es importante ajustar o cambiar nuestro comportamiento para poder | Explanation behind Laura's change. Employment of cultural Deep aspects to show Laura's behavior due to conscious awareness of how important things can be for other cultures. Asking for more opinions about the previous explanation |

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| | | <p>relacionarnos con los demás sin entrar en conflicto. Es una manera de mostrar respeto hacia los demás. Este aspecto es fundamental cuando nos relacionamos con personas de otras culturas.</p> <p>Ok, does anyone want to add anything else? <i>(teacher is waiting for a response)</i> ¿Alguien más quiere agregar algo? <i>(teacher is waiting for a response)</i> No? <i>(teacher is waiting for a response)</i></p> <p>What about #3? Ok. What culture, what cultural things can you talk about when you interact with people from other cultures? ¿De qué cosas culturales puedes hablar cuando interactúas con personas de otras culturas? ¿De qué cosas?</p> | Asking for more opinions what cultural things can you talk about when you interact with people from other cultures |
| 67 | S#31 | La comida | Recognition of cultural differences using Surface culture |
| 68 | Ss | La comida | Recognition of cultural differences using Surface culture |
| 69 | T | La comida | Recognition of cultural differences using Surface culture |
| 70 | S#31 | El vestir | Recognition of cultural differences using Surface culture |
| 71 | S#14 | La música | Recognition of cultural differences using Surface culture |
| 72 | S#16 | Las celebraciones | Recognition of cultural differences using Surface culture |
| 73 | T | What else? <i>(teacher is waiting for a response)</i> ¿Qué más? <i>(teacher is waiting for a response)</i> | Asking for more opinions beyond the superficial level |
| 74 | S#31 | Eh... | / |
| 75 | T | Habits <i>(teacher is waiting for a response)</i> los hábitos, como celebran sus costumbres, ¿qué más? | Provides examples to trigger answers beyond the superficial level |
| 76 | S#16 | sports | Recognition of cultural differences using Surface culture |
| 77 | Ss | food | Recognition of cultural differences using Surface culture |
| 78 | T | Food, ¿Qué más? | Recognition of cultural differences using Surface culture |
| 79 | S#14 | Palabras características | Recognition of cultural differences using Surface culture |

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| 80 | S#25 | El arte | Recognition of cultural differences using Surface culture |
| 81 | S#5 | Places, los baile | Recognition of cultural differences using Surface culture |
| 82 | T | But in those things that you are mentioning, you are only mentioning superficial aspects of a culture. Esas cosas que ustedes acaban de mencionar, es lo que siempre vemos, (<i>teacher is waiting for a response</i>) superficial, pero hay más de nuestra cultura que nosotros debemos compartir. There is so much more in our culture, we can share. For example, what else can you share about our culture? ¿Qué más pueden compartir? | Explaining that their answers are in the superficial level Asking for more opinions beyond the superficial level Indicating the existence of Deep culture and its importance Asking for more opinions beyond the superficial level |
| 83 | S#25 | La personalidad de las personas | Recognition of cultural differences using Deep culture |
| 84 | T | Ok, yes. Some like personality traits, characteristics of our personality, as a Colombian, right? What else? (<i>teacher is waiting for a response</i>) ¿Que más podemos compartir? (<i>teacher is waiting for a response</i>) Do you think the way they talk is the same way we talk? | Asking yes/no questions to give the students more cues to deep cultural aspects |
| 85 | S#14 | Los estilos de vida | Recognition of cultural differences using Deep culture |
| 86 | T | The lifestyles (<i>teacher is waiting for a response</i>) ¿Qué más? Por ejemplo, when I'm talking to someone else, sorry I'm going to touch your shoulder, you might say, "Hey, how is it going?" This, touching the person is something that is characteristic of certain people, cities, or even communities. Have you seen how some Americans interact? ¿Ustedes piensan que ese tipo de conexión táctil con las manos lo vemos con frecuencia en algunos lugares de Estados Unidos? | Example and explanation to represent how nonverbal communication can be part of the cultural differences in some places, communities, or cultures |
| 87 | Ss | No | The students are aware that this connection is not frequently seen in that country. |
| 88 | T | Right. That's because not everyone communicates in the same way. Even here, in this classroom, we can find | Explanation of particular communication styles of the communities, including their own, |

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| | | <p>some students who may want to keep distance between people. So, in this case, we talk about personal space. We have to respect that. Si vamos allá, no podemos actuar de la misma forma because what we consider is a way to show friendship, they may not like it. Puede que no les guste. Es necesario analizar nuestro entorno para ver si es necesario ajustar nuestro estilo de comunicación verbal y no verbal. We can analyze if people like to keep their distance. If the person that you're talking to reacts when you touch him or her, probably it means that the person doesn't like to be touched and that's fine. However, there are some times we don't realize how we talk with our body because that's part of our culture. That is why we have to be aware of all these things. De pronto no, no se si se habían dado cuenta. Que cuando hablan, algunos tocan a la persona.</p> | <p>and how different they can be between people</p> <p>Examples of deep cultural aspects, "personal space", to indicate the importance of adjusting behaviors and respect others' verbal and nonverbal communication styles</p> <p>Explaining the importance of analyzing their surroundings to decide if it is necessary to adapt to the new context</p> <p>Explaining they may not be aware of that cultural aspects</p> <p>Making the students reflect about their body language when talking</p> |
| 89 | S#28 | Sí, pero yo no lo había visto como algo de cultura. Lo había visto como algo normal. | Acknowledgement of not being aware of body language as part of their culture |
| 90 | T | Exacto. Porque es normal, chicos, porque es normal, como lo ven normal, porque es parte de nuestra cultura | Reinforcing that they may not be aware of that cultural aspects |
| 91 | S#31 | Porque se ve todo el tiempo. | Reinforcing that they may not be aware of that cultural aspects |
| 92 | T | <p>Si, cierto? So, in this case, something that is different, doesn't mean that is right or wrong. Que nosotros hagamos algo diferente, no significa que esta malo. ¿Cierto? O esté equivocado. It's just different. Solo es diferente. Diferencia no significa que esta mal. Solo es diferente, ok? And finally, how important do you think it is to have a good relationship with others while living abroad? ¿Qué tan importante creen que es tener una buena relación con los demás mientras viven en el extranjero? ¿Qué tan importante? Y ¿por qué?</p> | <p>Explaining that something different, doesn't mean that is right or wrong... It's just different</p> <p>Does not provide further details and continuous asking</p> <p>A more explicit message would have been helpful, and then continue with the next question which explores how important is for the students to have a good relationship with others while living abroad.</p> |

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| 93 | S#5 | Muy importante | Acknowledgement of its importance without further details |
| 94 | T | Very important? Ok, why? | Asking more about the student's response |
| 95 | S#5 | Because inaudible... | / |
| 96 | S#31 | No se escucha | / |
| 97 | T | Can you speak a Little bit louder? | / |
| 98 | S#5 | Because you don't now eh eh that things are good or bad or eh for those people eh something something we make things we know but they don't know that if you eh is are (laughing) with a person that know eh those things, you have more ventage | The answer is not clear, probably, due to low English level |
| 99 | T | Advantages? | / |
| 100 | S#5 | yeah | / |
| 101 | T | ok | / |
| 102 | S#5 | Or inaudible | / |
| 103 | T | Yeah, international. Yes, it is like the example, you gave us about Bogota. Right? | Impossible to analyze this part because the previous intervention is inaudible. Example provided before the last discussions. |
| 104 | S#5 | yeah | Confirmation |
| 105 | T | If you don't know this, if you don't share this with other cultures, you have a misunderstanding situation. Como lo que el decía de Bogotá. Mencionaba que si el tutea a otra persona en Bogotá, eso se malinterpreta. Entonces aquí, que hacen algunas personas, es importante compartir esta parte | Explanation of possible misunderstandings due to lack of cultural awareness |
| 106 | Ss | Inaudible... | / |
| 107 | T | Shhh... escuchen. Es importante compartir esta parte de la cultura porque es que la cultura no es solamente esto que nosotros conocemos (<i>pointing at the board and the cultural iceberg</i>), lo que más vemos, pero esto (<i>pointing at the board and the cultural iceberg</i>), los valores que nosotros representamos como colombianos, nuestros hábitos, nuestras normas de | Employment of the cultural iceberg to reinforce the cultural aspects discussed, making emphasis on Deep culture |

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| | | <p>etiqueta, nuestra naturaleza de la amistad, que no todos son amigos muy cercanos. Hay muchos amigos para compartir comentarios familiares. Hay muchos amigos para salir, de baile, para ir a comer, pero hay muchos amigos que son, o que están ahí para ayudarnos, para cuidarnos, para estar con nosotros en las buenas y en las malas. Que el lenguaje, el idioma, no es solamente las palabras, que el idioma también representa nuestro lenguaje corporal. Podemos ser malinterpretados por el comportamiento en el lenguaje corporal como, por ejemplo, tocar a la otra persona mientras hablamos, eso hace del espacio personal, respetarlo. La noción de estar siempre a tiempo, ya que ciertas culturas valoran eso. La noción de respetar lo que otros consideran correcto. Si estamos en un lugar extranjero, lo ideal es que tratemos de aceptar, comprender las diferencias, siempre y cuando ellas no afecten nuestra integridad como persona y así podríamos evitar un choque cultural. Ok? ¿Qué les pareció esta parte? (<i>pointing at the board and the cultural iceberg</i>). Esto sobre todo (<i>pointing at the deep culture</i>)</p> | |
| 108 | S#5 | Good | Does not provide any details |
| 109 | T | <p>Any additional comment? (the teacher is waiting for a response). OK, finally, I would like you to go to the University's virtual platform again. Usualmente vamos a trabajar con la plataforma, para que estén pendiente y no la cierren, sino que la mantengan abierta. Vamos a ir donde dice Reflection 1. ¿Que vamos a hacer? De esta actividad que hemos tenido, vamos a tener una pequeña reflexión. Ustedes deciden, si la hacen en español o en inglés.</p> | Asking for additional comments |
| 110 | Ss | En español | / |
| 111 | T | <p>Como se sientan mejor para expresar sus pensamientos. Deben colocar su nombre y apellido real para poderlos identificar, pero no aparecerá en el estudio.</p> | / |

APPENDIX Q

COMMON STEREOTYPES OBSERVATION

OBSERVATION – Discussion on Common Stereotypes
 Setting: BIA Undergraduate program at Universidad Libre
 Participants: students of the fourth English Level
 Date: August 27th, 2019
 Time: 9:05am – 9:23am
 Teacher and Observer: Yesenia Valarezo

| Turn # | Participant | Participation | Comments for analysis |
|--------|-------------|---|--|
| 1 | T | If you look at step #3, it says: “After reading, what do you think about stereotypes?” What do you think about them? (The teacher is waiting for a response.) ¿Qué piensan ahora de los estereotipos? (The teacher is waiting for a response.) Any volunteer? The students remained silent for a while. | Introduction and questions in English and Spanish |
| 2 | S#23 | I think that stereotypes are there to break society because there is a limits when people want to express different topics on different things. There are a societies, there are not good parameters that no have express what the people want. | Acknowledgement of possible effects of stereotypes |
| 3 | T | Ok. Who else wants to give an opinion? | Asking for more opinions |
| 4 | S#6 | I think that stereotypes eh we can change the form of ... doing bad things and change, we change the form of | The message cannot be understood. |
| 5 | T | The way | / |
| 6 | S#6 | the way of eh... the perception of the other people, but not change the essence with Colombians | The message cannot be understood. |
| 7 | S#30 | I think is a problem with the means of communication because the news sometimes not is good for the Colombian eh in the international news eh it takes a time but I think we can change this perception | Identification of possible causes of stereotypes Acknowledgement of possible changes on stereotypes but without details |
| 8 | T | Ok, who else? | Asking for more opinions. |
| 9 | S#29 | I think stereotypes doesn't represent a person | Acknowledgement of what stereotypes represent |
| 10 | T | Why? | Asking for more opinions |
| 11 | Ss | laughing | / |
| 12 | T | Well, it was a good comment and I want to know why | Asking for more opinions |
| 13 | Ss | laughing | / |

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| 14 | T | Why? Stereotypes don't represent a person, don't represent a country, but why? | Asking for more opinions |
| 15 | S#29 | because of different, everyone different the... eh.. | Acknowledgement of differences without any detail. |
| 16 | T | Ok, because everyone is different. Yes. So you, probably you fit into these stereotypes but probably not, not everyone right? For example, if you look at the stereotypes about Colombians, probably you don't fit into any of those stereotypes, but maybe there are people who really, is like that. So that's the problem when we generalize we create bad views about others, we judge an entire country when people generalize. You raised your hand? | Teacher's explanation about consequences of generalizing. |
| 17 | S#23 | Yes, I think that stereotypes are a choice. They exist. I chose if I want to believe them believe in them or just don't because me, as a person, I know that most of them are not true and they just let people guide themselves. I mean I saw new in the shoots of the shooters of the school. Its... it's true. It happens, but not in all the schools happens alike the persons. It's just a, a new pop up in. I choose if I generalize it in all the country or in all the cities. I think people can choose. | Acknowledgement of how to deal with stereotypes Acknowledgement of how people choose what to believe |
| 18 | T | That's true. That's another part of stereotypes. That we choose what we believe in. We choose our position. In that case, what we can do is to try to experience by ourselves or to try to interact with a wide variety of people and then, from that we can create an opinion of the people we talk to without generalizing because we cannot not use those their opinions to generalize. For example, I can say something like this: The Americans I have talked to might be..., the Americans I KNOW (raising her voice pitch) behave in this way, they are friendly, kind, etc. If we do | Explanation of how people can avoid making stereotypes, by indicating the specific group they talk about without generalizing. |

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| | | something like that, we let others know that it is just your opinion about them and not from all the people who live there. Something I don't share is that some people judge other places without knowing. They don't even read, explore, or investigate about that. It is just what they hear and that is what they use to talk about others. So, they think, they believe what other people say and they don't take the time or the opportunity to uh... to... learn more about other people or places before saying an opinion about Americans. You were going to say something? | |
| 19 | S#5 | I think stereotypes are an excuse for eh... don't met new people | Identification of possible causes of stereotypes |
| 20 | T | Ok, as a way of not engaging with other people. Could be. | / |
| 21 | S#5 | yeah | / |
| 22 | S#2 | I think a stereotype exist because there is a thought that they think we are all equal. | Identification of possible causes of stereotypes |
| 23 | T | Ok. If so, that would be a misconception. In that case, as you can see (the teacher shows a PowerPoint presentation). According to every social group, we can have different opinions and behaviors. We are all different. Just by the fact that we belong to a different profession, a different religion, or just by our age, our gender, or our ethnicity, our social group can make us think, act, behave in a different way from others, and it does not mean that it is bad, just different. So, do you think these stereotypes changed the way you think about Colombians and Americans. | Explanation of differences between people in a social group Explanation of how those differences affect the way people talk, think, and act. Asking for more opinions, but about their changes after the activities |
| 24 | S | No | / |
| 25 | T | No? Can you explain? | Asking for more opinions |
| 26 | S | Can you repeat the question? | / |
| 27 | T | Did these stereotypes about Colombia and the US make you change your expectations about them? (The teacher is waiting for a response.) Any volunteer? | Asking for more opinions, but about their changes after the activities |

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| 28 | S#23 | Ok. First, about Colombia. They don't change at all because I live in Colombia and I know what it's to live here and About Americans no because, personally, I haven't gone there. I haven't visit North America and those five people are different. They think differently and the way they think it's not the same way I think what they can ah what they can think it's good, maybe I think it's bad, and I don't, personally, I don't like I don't thought think the same as them. I don't. Because I'm here and they think that because they live there, so I can't think the same. No because I haven't go there. I have to experience by myself, and then I can say, not generalize, but I can say that I know them. | Acknowledgement of not changing the personal opinion about either of the cultures since they are just opinions of a few people. |
| 29 | T | I agree with you that we cannot talk about others without having the change to experience by ourselves, but remember that it is important to indicate that your opinion about them comes from just a group of people to avoid generalizations. So, what about what do you think if people say that Americans are racists? Do you think so? All of them are racists? (The teacher is waiting for a response.) Does anyone else besides S#23 wants to participate? (The teacher is waiting for a response.) Alright, you can answer. | Explanation of how people can avoid making stereotypes, by indicating the specific group they talk about without generalizing Asking for more opinions about their changes after the activities |
| 30 | S#23 | I'm open-minded too on those things. I know that some people are racists, but I know for a fact that not all of them are racist because no one is the same in any country. So, I know that some people are racists but not all, I hope | Showing acceptance towards cultural differences. Acknowledgement of differences in other cultures, even within cultural groups |
| 31 | S#5 | yeah | / |
| 32 | S#23 | hopefully | / |
| 33 | T | Do you want to add something? | Asking for more opinions |
| 34 | S#5 | No | / |
| 35 | T | Alright. As just S#23 said, it is important not to judge a whole country based on a few perceptions. We have to have an open mind and understand that everyone is different. We have to avoid making stereotypes based of a few opinions. Also, we have to start analyzing our language because the way we refer towards others can make the different. | Explanation of importance of not judging people based on a few perceptions. |
| | | Ok, I think it is time for us to go to the university's platform to write a reflection of what you learned during this task. | Acceptance and understanding of people's differences Explanation of using appropriate language to avoid making stereotypes |

APPENDIX R

WHERE I COME FROM SONG OBSERVATION

OBSERVATION – Discussion on Where I Come From Song

Setting: BIA Undergraduate program at Universidad Libre

Participants: students of the fourth English Level

Date: September 03th, 2019

Time: 9:15am – 9:43am

Teacher and Observer: Yesenia Valarezo

| Turn # | Participant | Participation | Comments for analysis |
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| 1 | T | OK. Let's begin. This section or in this step, I invite you to, all of you, discuss like your personal point of view. I know you were sharing some ideas with your classmates but the idea is that you give your own perspective of them. So, for question number one what message do you think of the music and the videos are trying to communicate? What do you think? (the teacher is waiting to a response). You can also participate in English and in Spanish if you feel that uh you want to say something, but it's difficult for you to say it in English. Ok. | Introduction and questions in English |
| 2 | S#28 | In Spansih | Acknowledgement of difficulties speak in the English language. |
| 3 | T | In Spanish? Ok, if you want. | / |
| 4 | S#28 | Lo que veo en los videos es la superación. Que uno tiene que tratar de superarse siempre. Porque como vemos en los videos, ni el color de piel ni la pobreza son empedimentos para prosperar. | Recognition of universal human needs: Deep culture Recognition of cultural similarities |
| 5 | T | OK. Who else? Does anyone one else wants to give an opinion about the message of the videos? | Asking for more opinions |
| 6 | S#15 | Inaudible | / |
| 7 | T | Shuuuu... | / |
| 8 | S#15 | I think that both videos show the same issue that they are happy, even though they don't have many things. | Recognition of cultural similarities |
| 9 | S#16 | Me. Eh... the videos shows that in the hardest moments they are happy. | Recognition of cultural similarities |
| 10 | T | Besides that, what message did you get from the videos? | Asking for more opinions |

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| 11 | S#15 | I think that the music is an strategy to show that the persons can overcome and express that the situation that they have. For example, their country, of their personal bads, and eh that this music and the video have the examples for the persons overcome the experience, the situation of the people or of the country that has the other person don't like this situation eh always are... always is the no no no that the the strategy that life of other visions. | Discovery of cultural-pop richness people depict through lyrics or/and videos Recognition of universal human needs: Deep culture |
| 12 | T | Just remember the word person is only one and people for two or more. Singular and plural. Ok, anybody else? | Explanation of language |
| 13 | S#20 | People in those videos look very happy, enthusiastic, energetic. Eh the music represents eh something motivated eh by the rhymes cause they they are grateful about being born there ummm they express their happiness and they (inaudible) about the music, food, or even their dress. But as all, nothing is perfect. And in the video they fight all their own problems, but always see the positive things. | Recognition of universal human needs: Deep culture Recognition of cultural similarities |
| 14 | T | Thank you. Anyone else? (teacher is waiting for a response). Alright. I agree with all your answers. I also think that the ChocQuibTown video and music is trying to show that somewhere else in the country where YOU live, exit other social communities who share similar things. For example, the dances, the food, their self-determination, their dreams, but at the same time they are different because the place where they come from permits them to live and interact in a different way. Music here is a way to show, to show that exit communities that have been abandon by their country and they suffer the government corruption or even self-racism from their own. Music, for them, has been a vehicle to tell | Asking for more opinions Identification of cultural similarities and differences Awareness of the intercultural environment where they life Identification of social economic as a trigger for different ways of living |

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| | | <p>everyone the social conditions where they life, but also eh... it is a way to show that despite everything, they do their best to succeed. The other video is also showing another part of the American culture. It transmits how people value their place where they were born. That that place showed them how to live. Then, it is important to respect and appreciate what others value.</p> <p>So we can move to the other one. Why do you think the people in the ChocQuibTown video look happy even though the song lyrics represent the bad conditions they have in their town? What do you think?</p> | <p>Discovery of cultural-pop richness people depict through lyrics or/and videos</p> <p>Recognition of universal human needs: Deep culture</p> <p>Recognition of cultural similarities</p> <p>Identification of cultural values</p> <p>Asking an opinion about the people attitude in the ChocQuibTown video</p> |
| 15 | S#23 | <p>When we are when we were discussing, S#28 and I were talking, S#28 thinks it's a matter of like getting used to it, like they always have been in that way and that is what they see every day and they think this is what I got, so I have nothing to do with it, so I'm gonna, you know, move on and this is the environment where I have to live, but I think that (clearing throat) I think that it's a question of attitude (clearing throat) because because you know when maybe my friend and I were kids we try to uhh hhh (clearing throat)</p> | <p>Showing acceptance but not agreeing on someone's else opinion</p> <p>Recognition of how attitudes play a role in people's behavior</p> |
| 16 | Ss | laughing | / |
| 17 | S#23 | <p>be happy you know with my other friend that are kids, kids are always happy, but when people grow up, they have like more conscious about the situation, how my house looks like, how I dress, the money that I have in my pocket, the possibilities that I have to overcome myself. You know, and that people even though in spite of that they chose they choose to be happy. You know, they know they don't have much possibility but they are not going to do anything if they are sad, you</p> | <p>Recognition of how attitudes play a role in people's behavior</p> |

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| | | know. In spite of that they tried to get the best of it. | |
| 18 | T | Anybody else? | Asking for more opinions |
| 19 | S#22 | I think it is a form to express us about the economic situation eh for to express a protest. Through songs and dance make it eh clear the message for peoples. | Discovery of cultural-pop richness people depict through lyrics or/and videos |
| 20 | T | <p>yes, Pop-culture has so much richness. It is a way to express feelings or any situation cultural or social situation. In this case, in the this musical group talks about their way of living, what situations they deal probably every day. As S#22 said, the music is a protest against discrimination, how they have been abandoned without any help. The happiness they show, it is a way to say, that they have a better attitude towards live, as S#23 said. From pop culture, we can learn so much of other cultures and our own.</p> <p>Now, I want to know if you were able to identify any cultural differences between these two songs. Question 3 asks, taking into account Colombian cultures, what cultural differences do you find in the Boondocks video and lyrics?</p> | <p>Explanation of how cultural-pop shows diverse cultural aspects from videos/lyrics</p> <p>Asking for the identification of cultural differences from both songs</p> |
| 21 | S#5 | the economic situation | Recognition of cultural differences using Surface culture |
| 22 | T | The economic situation. What else? | Asking for more opinions |
| 23 | S#13 | The houses in the Boondocks video looks in a better way and I don't know what else. | Recognition of cultural differences using Surface culture |
| 24 | T | What other differences do you find? | Asking for more opinions |
| 25 | S#5 | the different songs. Boondocks is country | Recognition of cultural differences using Surface culture |
| 26 | S#7 | the different idiosyncrasy. The Colombia is the happy | Recognition of particular behaviors |
| 27 | T | What about the people? Can you see any differences? | Asking for more opinions |
| 28 | S#31 | the color skin, the hair | Recognition of cultural differences using Surface culture |

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| 29 | S#16 | the hair style | Recognition of cultural differences using Surface culture |
| 30 | T | but more than those superficial things, which I think they are not differences because even in this class there are classmates with those characteristics, what differences do you find between the people from the video? | Asking for more opinions Recognition of cultural similarities |
| 31 | S#23 | also, the way that they move, the way that they act. | Recognition of particular behaviors |
| 32 | T | Exactly. | Confirmation |
| 33 | S#23 | how their style is different. Because they can be happy, but they are more calm, you know. They are happy and they are still here but I'm happy. The Colombians don't. They use their laugh, are more expressive. | Recognition of particular behaviors |
| 34 | T | So, in that case we can say that their body language is different. They express happiness but probably not in the way we do, and that's fine. It is just another way to behave. We are all different. Also, they show what they value. The Colombian group values self-determination, while the other one values the place where they come from. Finally, what do you think about pop cultural songs? Now do you feel that you can analyze videos or songs in a better way? | Explanation of particular cultural behaviors as a recognition of cultural differences Explanation of what those music groups value Asking for opinions about whereas they can use songs to learn more about cultures |
| 35 | Ss | yes.. yeah | Confirmation |
| 36 | T | Sometimes, we just listen to the songs and because the sound is sticky like you can even think about it for many hours and sing it alone in your mind. Sometimes, we don't really analyze what it's the content, the message of that. So that's important to do it. They can teach you many things, particularly, cultural aspects that you haven't realized yet. | Provides an answer to her own question. Explaining the importance of analyzing pop-cultural songs |

APPENDIX S

WHAT DO YOU VALUE ABOUT DISABLED PEOPLE? OBSERVATION

OBSERVATION – What do you value about disabled people?

Setting: BIA Undergraduate program at Universidad Libre

Participants: students of the fourth English Level

Date: September 10th, 2019

Time: 9:16am – 9:32am

Teacher and Observer: Yesenia Valarezo

| Turn # | Participant | Participation | Comments for analysis |
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| 1 | T | For the first question, after you watched the videos, then you had to think about or discuss in groups what you eh have in mind. So, what do you think about people with disabilities now, after watching the videos? What do you think about disabled people? (The teacher is waiting for a response) | Introduction and questions in English |
| 2 | S#23 | I think that they are brave. They they uh For for example: the Video #3, the kid was very brave. I mean, like not everyone can stand up in front of a million people, like appear in the TV and in a TV show, like running the risk that people judge them like laugh at them, like not giving giving them the importance that they deserve, like you know, that was very brave, I think. He also has the support of his family that is very important. He has people keeping his back and he is also very talented. I think that people with disabilities are not any different than us. Physically, they are but they have the same capabilities that we do. | Recognition of what people with disabilities value Values identified: risk taken Recognition of universal human needs: those related to well-being of our families and our loved ones, inclusion Discovery of own cultural context and can accept different cultural contexts |
| 3 | T | Thank you. Who else wants to participate? I know you have some preconceptions or previous ideas about disabled people when you came to the class. Do you want to share them or share what you think know? | Asking more information about previous and new opinions about disabled people |
| 4 | S#1 | We are in the first question, teacher? | Asking for guidance |
| 5 | T | Yes. (silent moment) | / |
| 6 | S#1 | Eh yo pienso que, o sea, pues lo que yo, viendo el video eh uno todo lo que se proponga lo puede hacer entonces la gente discapacitada, por ejemplo, la señora que estaba en silla de ruedas, | Recognition of what people with disabilities value: risk taken |

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| | | que estaba cocinando se propuso que iba hacer una empresa, que iba a crecer su empresa. Entonces, a lo que yo quiero ir es que todo lo que uno se propone lo puede hacer. Eso fue lo que yo puse aquí, o sea que lo puedas hacer. Aunque el chico ese, supongo que se propuso que quería cantar, el autista, y tocar desde chico y lo hizo y ganó el concurso. | Recognition of universal human needs: dreams, goals |
| 7 | T | S#16 | / |
| 8 | S#16 | Pienso que ellos tienen muchas habilidades y eh y ellos viven felices a pesar de las cosas malas que ellos tengan | Acceptance of differences |
| 9 | S#18 | Me. I watch that they are important (inaudible) | The message is incomplete. |
| 10 | T | Hold on hold on. Sorry, but I think we can't if people are talking and the idea is that you listen to this because when you listen to other opinions, then you can construct more ideas you disrespect others who are speaking as well. So, please, can you listen to S#18? | / |
| 11 | S#18 | Ok. As I was saying, I watched on the video that they are more (inaudible) and people with (inaudible) they are brave (inaudible) and they have more preventions sometimes even more than others, like normal people if we consider (inaudible) normal and they're able to (inaudible) | The student's voice is too soft that it is impossible to hear the opinion. Disabled people for the student are not considered as part of her social group since disabled people do not belong to what is considered as "normal" people |
| 12 | T | Ok. The way I see disabled people on the video is that they have done all of that because they value something. What do you think they value? (the teacher is waiting for an answer) | Asking for more information |
| 13 | Ss | Murmuring sound | / |
| 14 | T | What do you think people with disabilities value? | Asking for more information |
| 15 | S#1 | perseverance | Recognition of what people with disabilities value: determination |
| 16 | S#16 | And confidence, entusiasmo. Entusiasmo porque (inaudible) | Recognition of what people with disabilities value |

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| 17 | S#1 | Responsibility | Recognition of what people with disabilities value |
| 18 | S | Happiness | Recognition of universal human needs: vast similarities of needs |
| 19 | S#6 | Attitudes | Recognition of what people with disabilities value: desired behaviors |
| 20 | T | Ok, let's move on to the next question. If you were a social leader, and you had the power to change some things for disabled people, what would you do and why? | The teacher continues without adding any comment from her last question. |
| 21 | S#13 | Ok, if I were a social leader, I would create new laws companies. For example, (inaudible) | The student's answer was inaudible at the end of the comment. |
| 22 | S#23 | I think that if I were a social leader I would empower disabled people to do what they like, what they want. Because some of these people don't aren't aware of what they can do or what they can reach if they permit getting (inaudible) start practicing, to start researching things that they like | Discovery of own cultural context and can accept different cultural contexts Acknowledgement of importance of cultural self-awareness |
| 23 | T | How do you think you can empower them? What would you do? | Asking for more information |
| 24 | S#23 | You know, I would go to them and ask them what do you want to do? How do you see yourself in five years and they can say anything, and I can teach them how to do it. | Extension of previous comment |
| 25 | T | So, basically, it would be to raise awareness of all the capabilities they have despite their physical conditions. Think about the role of social leader now. As a social leader, what do you think they value? (the teacher is waiting for a response) There is something in common with social leaders or any leader. What is it? | Asking for commonalities between social leaders |
| 26 | S#6 | The inclusion | Recognition of universal human needs |
| 27 | T | Can you explain? | Asking for more information |
| 28 | S#6 | Yes. I think that the people, their disabilities eh they have many eh many... wait | The message is not clear. |

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| 29 | T | ok | / |
| 30 | S#6 | Eh I think that eh the people with disabilities eh have a lot of problems. All the people are eh need help but they are eh ¿Cómo decirlo? | Assumes a basic similarity among all human being Recognition of universal human needs: vast similarities of needs |
| 31 | S#23 | In Spanish | |
| 32 | S#6 | In Spanish. Eh o sea, todas las personas tienen eh como ese pensamiento de estancamiento o de que no pueden lograr ese tipo de cosas con ese de que ellos puedan decir esa, como programas de abrir mentes para que ellos tengan una mente más abierta, valga la redundancia, de que hay un mundo que tiene más oportunidades y así poder conseguir empleo o hacer ese tipo de cosas que ellos puedan y quieran | Assumes a basic similarity among all human being, but based on stereotypical ideas Acknowledgement of importance of cultural self-awareness |
| 33 | T | Ok. S#28 | / |
| 34 | S#28 | Como líder social, yo creo que no me iría tanto por las personas discapacitadas, sino por las personas que no sufren de discapacidad, nosotros, y trataría de cómo que concientizar, concientizarnos a nosotros mismos que ellos pueden dar más y hacer más y que dejemos de verlos como un, como algo que nos va a ser peso en caso tal que yo tenga una empresa, por ejemplo. Iría a las empresas, más que todo, que contratan y pues mostraría cosas como estas, videos, demostrándoles que ellos pueden y que ellos son capaces. Eso más que todo haría yo. | Discovery of their own cultural context and can accept different cultural contexts Acknowledgement of importance of cultural self-awareness |
| 35 | T | Ok, then you would promote a change of attitude because it's a matter of attitude, right. It's a matter of how we see people with disabilities, how we treat them, how we eh believe on what they can do or not. And for example, here (showing the cultural Iceberg), uh in that way we will value the human dignity. We can say we can value human rights because everyone | Raising people awareness suggests a change of attitude towards intercultural differences Providing cultural knowledge to open the students' mindset. Providing universal human needs to create empathy on them: human dignity, equity, sympathy |

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| | | <p>deserves to be treated equally. Sometimes, we feel some kind of compassion about them, we feel bad, but there is nothing to feel bad about. They are incredible people who can do many things, but sometimes it's just a matter of attitude. Additionally, it is important to understand that disabled people also belong to our culture. They are part of our culture, of every social group. Do you remember I was talking about the different groups that are part of each social group? If you remember, those groups have micro-cultures. People with disabilities belong to our social group. So, when we communicate we have an intercultural communication with them because they see life in another way, the way they act, their practices are different, the way they chase their goals or their objectives is different, what they value is different. Probably they value challenge, self-efficacy, inclusion to feel they belong somewhere, perseverance, their family, and many other things. Also, this is very important to understand that a social leader take risks, and those risks are taken because they believe in equity, they believe in democracy, they believe that everything could be equal for everyone and that's why social leaders do many things we cannot explain, specially these days. Have you listen to what is happening to social leaders?</p> | <p>Helping discover subcultures within their own cultural context</p> <p>Providing cultural information about what disabled people may value.</p> <p>Asking yes/no question for making the students reflect on what cultural aspects interplay in certain actions or behaviors</p> <p>The whole teacher intervention was in a very slow speed.</p> |
| 36 | S#13 | They are dying. | Asking |
| 37 | T | They are dying? | Asking for making the students reflect |
| 38 | Ss | They are being killed. Los están matando. | / |
| 39 | T | Yes, but have you asked yourself why they continue as a social leader if they know they might get killed? | Asking yes/no question for making the students reflect on what cultural aspects interplay in certain actions or behaviors |
| 40 | Ss | No | |

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| 41 | T | They continue because they defend their values. And what do they value? | Explanation about what cultural aspects interplay in certain actions or behaviors, due to values |
| 42 | S#2 | Their community | Recognition of what people with disabilities value |
| 43 | T | Their community | / |
| 44 | S#23 | Freedom and well being | Recognition of what people with disabilities value |
| 45 | T | What else do they value? Do they value a world where everywhere or everything is fair? | Asking more information by providing cultural values |
| 46 | Ss | yes | / |
| 47 | T | So, this is important. Values are part of our attitudes and we need to start changing how we see the world, how we see people who we may consider different in any aspect. Not only what we see here, but in general, even the person who is next to you may have different values or different ways to do things. | Raising students' awareness of how cultural values to help students accept different behaviors, attitudes, and practices towards other cultures and their own. |

APPENDIX T

INDIGENOUS COMMUNITIES OBSERVATION

OBSERVATION – Indigenous Communities

Setting: BIA Undergraduate program at Universidad Libre

Participants: students of the fourth English Level

Date: September 17th, 2019

Time: 9:06am – 9:23am

Teacher and Observer: Yesenia Valarezo

| Turn # | Participant | Participation | Comments for analysis |
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| 1 | T | What I pretend from this task, guys, shuuuu is to make you aware that there are many different cultures here, in Colombia, and in the United States, in Brazil, in Mexico, everywhere. En todas partes hay una diversidad de culturas, and that is important to know about our own culture to be able to describe and interpret what we see in other cultures. Muchas veces, evaluamos a otras culturas de manera positive o negativa porque desconocemos su cultura, lo que ellos valoran, sus creencias y tradiciones. Por ejemplo, lo que es bonito para algunos, puede que no sea para otras culturas. Lo que es, el concepto de la belleza para cada cultura es diferente. Por ejemplo, hay algunas culturas donde la mujer usa aretes grandes o los piercings, incluso joyas en el cuello. Para esas culturas esas prácticas son consideradas bonitas. Por lo tanto debemos evitar evaluarlas negativamente. | Summarizing the importance of the task to then move to the discussion session. Raising awareness of the existence of diverse cultural groups Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences Raising awareness of Deep culture: how the concept of beauty changes across cultures |
| 2 | S#16 | Sí, es horrible que entre más grande tenga el cuello, más bonita es la mujer. | Showing negative evaluations |
| 3 | T | Si tú dices que esa práctica es horrible, estas evaluando negativamente lo que ellos hacen. Todas esas prácticas hacen parte de su cultura, de su belleza. El concepto de, shuuuu listen to me, el concepto de belleza cambia de acuerdo a las culturas. La cultura americana tiene una forma de ver la belleza, nosotros tenemos una forma de ver la belleza, Mexico, Brazil, toda Europa, incluso dentro de cada país hay otras | Raising awareness of Deep culture: how the concept of beauty changes across cultures |

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| | | culturas que tienen su propio concepto de belleza. | |
| 4 | S#25 | Yo creo que por eso mismo es que como tal esa parte la educacion no la muestra porque por ejemplo, o sea, usted dice, bueno, que la belleza es relativa como tal, pero esa cosa aquí puesta. O sea, quitele esa cosa a la muchacha, o a la mujer. O sea, tronco de cuello feo, todo super largo. Entonces, como implementar eso en el sistema educativo. Pues no estaria nada bien porque se ve como si estuvieran ellos, como, o sea, tomando decisiones que realmente no son buenas para su cuerpo, por ejemplo. O las personas que se ponen esas cosas en los labios, que se le pone el labio asi todo grande o en las orejas. O sea, en realidad no esta bien. | Showing lack of acceptance Showing negative evaluations of other cultures |
| 5 | T | ¿Por qué crees que no esta bien? | Asking for more information |
| 6 | S#25 | Porque quien quiere un hueco gigante en la oreja. | Showing negative evaluations of other cultures |
| 7 | T | Pero eso hace parte de su cultura | Raising awareness to develop acceptance |
| 8 | S#25 | O sea, eso es lo que yo deduzco de por qué no lo implementan en los países desarrollados o semi-desarrollados, como sea. Ya, entonces por eso mismo, o sea, acá se ve mal lo que ellos hacen. | Showing negative evaluations of other cultures Showing lack of acceptance |
| 9 | T | Es que la enseñanza de la cultura consiste en tener conocimiento sobre otras culturas. Al aprender sobre otras culturas, nos da la capacidad para entender, para tener la mente abierta a esas diferencias culturales, pero no necesariamente quiere decir que tú vas a cambiar tu cultura. El punto es aprende sobre las diferencias culturales para tener diferentes marcos referenciales de la cultura. Quiere decir, tener conocimiento de otras culturas, para entender más sus diferencias, pero eso no significa que tú vas a actuar como la nueva cultura. | Raising awareness of what teaching culture means Raising awareness of the importance of accepting cultural differences |

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| 10 | S#25 | Pense que lo que usted queria decir es que queria que implementaramos esas culturas en el sistema educativo. | Showing understanding of the importance of teaching culture |
| 11 | T | No no no. ¿En que consiste enseñar sobre la cultura? Desarrollar una conciencia, una comprensión de las diferencias para que sean capaces de interpretar, de describir, y evitar evaluaciones negativas, que sean capaces de entender y aceptar las diferencias. Aceptar no significa que va a hacer lo mismo. | Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences |
| 12 | S#25 | Si, más bien es aceptar porque eso como tal es hacerle un mal a tu cuerpo. | Showing acceptance without any changes in attitude |
| 13 | T | Exacto, aceptar. Es aceptación. Por ejemplo, la variedad de culturas, en todo el mundo, tú no puedes acogerlas todas. | Raising awareness of diverse cultures |
| 14 | S#25 | O sea, por lo mismo. Eso es un mal. Si tu oreja es así. Many, por ejemplo, si tu oreja es así y tú la haces más grande, tú le estás haciendo un mal a tu cuerpo porque estás haciendo algo que es incorrecto para tu cuerpo. | Showing negative evaluations of other cultures Showing lack of acceptance |
| 15 | S#24 | Pero se sienten bien haciéndolo. | Raising awareness of on classmate |
| 16 | S | Esta bien. | Raising awareness of on classmate |
| 17 | S#25 | O sea, Many, pero es que lo veas o no lo veas, o sea ya | / |
| 18 | S#31 | Es lo mismo con un tatuaje | Showing understanding of the situation |
| 19 | S#25 | aja | / |
| 20 | S#6 | entonces para ellos un tatuaje es un mal porque te estas (inaudible) | / |
| 21 | S#25 | O sea exacto, algo así te estas, no que se te mete en la sangre y cosas así de lo que dice la gente. No, el tatuaje, la tinta, que no sé qué. O sea, en realidad el tatuaje, si es por ese lado, así como se juzga la parte de ellos, también un tatuaje sería algo malo porque estás haciendo algo que tu cuerpo no debería tener. | Giving more examples to explain own point of view |

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| 22 | S | Pero esa es tu perspectiva | Raising awareness of on classmate |
| 23 | S#25 | O sea, no. Viéndolo desde el lado, que así como critico esa parte de ellos, pues también un tatuaje que para nosotros no es nada malo, pues también estaría mal. | Showing negative evaluations of other cultures Showing lack of acceptance |
| 24 | T | Entonces entonces shuuuu, chicos, escuchen. Aquí es cuando viene la parte shuuuu aquí es cuando viene la parte evaluativa. Esa es tu evaluación de lo que tu interpretas de ellos. Ahora, en que consiste que uno aprenda sobre otras culturas, que tus seas consiente de las diferencias, hacia los diferentes valores, lo que ellos valoran, que valores lo que otros valoran. Su concepto de belleza es esa. Tu concepto de belleza es vestirte con un suéter y jeans, pero para otras culturas puede ser diferente, un vestido, eh una túnica | Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences Raising awareness of Deep culture: how the concept of beauty changes across cultures |
| 25 | S#5 | O estar desnudo | Showing understanding |
| 26 | T | O estar desnudo, cierto? Entonces, shuuu, al momento en que nosotros aprendemos, por ejemplo, invitarte a investigar ¿Por qué ellos hacen eso? ¿Qué hay detrás de ese comportamiento? ¿Qué sentido tiene para ello? Y eso hace parte de la comprensión, hace parte del entendimiento, nos abre el pensamiento hacia otras culturas y cuando yo veo una cultura diferente, no tengo una posición negativa, sino que comienzo a analizar desde diferentes perspectivas, desde la, es como ponerte en los zapatos de ellos. ¿por qué esta cultura colombiana eh las mujeres y los niños están descalzos? Porque ellos valoran la conexión que tienen con la tierra, con el medio ambiente. Entonces para nosotros, si uno dice, ah pero es que no se ve bien porque hace calor. Es que eso hace parte de su cultura. Entonces si uno se pone a conocer porque ellos hacen esto, eso permite que comiences a entenderlos y valorar lo que ellos | Raising awareness of culture curiosity Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences |

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| | | valoran, lo que ellos consideran como correcto, y así, tu puedes tener una posición que no juzgue negativamente, sino de aportar. Puedes decir una interpretación sin juzgar, porque es que para ti lo que es raro, realmente es diferente y lo diferente no es malo. Simplemente es diferente. | |
| 27 | S#25 | Usted dice que lo diferente no es malo, ¿verdad? Pero yo le hago una pregunta. ¿Y las culturas, por ejemplo, que venden a sus hijas? O sea, ¿donde está la decisión de las personas? O sea, ¿si me entiende? ¿Dónde está? | Trying to figure out different cultural aspects |
| 28 | Ss | Murmuring sound | / |
| 29 | S#25 | O sea, ¿Uno nace para que otro te venda y ya? ¿Dónde está lo diferente? Esa realidad es mala, por más que ellos lo quieran ver diferente. Eso está mal. | Showing negative evaluations of other cultures Showing lack of acceptance |
| 30 | T | ¿Por qué esta mal? | Asking for more information |
| 31 | S#31 | O sea, para ti. | Raising awareness of on classmate |
| 32 | S#25 | No no, escucha. Hay algo que esta bien y esta mal, por mas que sea cualquier persona | Showing lack of acceptance |
| 33 | S#2 | Es que ellos ya nacieron con unas creencias entonces por eso tu lo ves con una perspectiva y ellos lo ven de otra y eso no lo puedes cambiar. | Raising awareness of on classmate |
| 34 | S#25 | Eso no va a cambiar, obvio. Pero yo lo que esoy diciendo es que, o sea, hay cosas buenas y malas en el mundo | Showing lack of acceptance |
| 35 | Ss | inaudible | / |
| 36 | S#25 | Escucha escucha, hay cosas que buenas y malas en el mundo | Showing negative evaluations of other cultures |
| 37 | T | Shuuuu chicos chicos, esto es importante, esto es importante. La opinión de cada uno es importante | / |
| 38 | S#25 | Hay cosas que están buenas y malas en el mundo, que sea de la cultura que quiera ser, eso es obvio. O sea, ya, eso es lo que yo estoy diciendo. ¿por qué vender? O tengo entendido que ellos venden a sus hijos por, como por crear como una mejor economía a su familia, algo así. Entonces, espera que su hija tenga no sé cuántos años de edad. | Showing negative evaluations of other cultures Showing lack of acceptance Diminishing the other's cultural values, traditions, and practices |

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| | | Once, diez años de edad, o algo así y se la venden a otra persona que tiene treinta y pico, cuarenta y pico de años y a los diez, once años, le quitan la virginidad, se casan, no sé dé cuanta cosa con las niñas, que no tienen por qué hacer. Entonces, ¿dónde está lo bueno, lo positivo, o lo diferente? Esa realidad es mala. Por más que sea que sea de cualquier cultura, eso está mal. Porque se supone que el ser humano tiene libre albedrío. | Showing lack of acceptance Showing negative evaluations of other cultures |
| 39 | S#24 | Pero no, no es malo. Ellos vienen con esa cultura desde pequeños. | Raising awareness of on classmate |
| 40 | S#25 | Por lo mismo. Si el ser humano tiene libre albedrío, ¿por qué deciden por ti? Es como el aborto. | Showing lack of acceptance |
| 41 | Ss | inaudible | / |
| 42 | S#2 | Tal vez para ti es malo, pero para ellos está bien. | Raising awareness of on classmate |
| 43 | S#10 | Póngale 1, póngale uno profe | / |
| 44 | T | No no no, chicos, shuuuuu... chicos | / |
| 45 | Ss | Laughing | / |
| 46 | T | Chicos, esto es importante shuuuu... quiere decir que el está defendiendo lo que el considera que es correcto. Es decir, sus valores no le permiten hacer eso. Su marco referencial cultural le está diciendo eso, pero recuerda que hay diferentes marcos referenciales y cada cultura tiene el suyo. Lo que tu consideras que es incorrecto, para otras personas es normal. Para otra cultura está bien. Para esas culturas eso está bien y se ha venido desarrollando tradicionalmente por años y años. Entonces esas prácticas están bien para ellos. Estas actividades que hemos venido haciendo, ¿en que consisten? | Explaining why the student is reacting in that way: due to own cultural framework Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences |
| 47 | S#6 | Open mind | Showing understanding |
| 48 | T | Exacto. Que tengan una mente mas abierta hacia las diferencias. Una mente mas abierta hacia los diferentes tipos de practicas que realizan cada cultura y que como nosotros lo vemos, o como algunos lo ven, es diferente, para ellos | Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences |

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| | | es algo normal, algo con lo que ellos han crecido. Que desde pequeños han cultivado esas prácticas. S#23 | |
| 49 | S#23 | Pues yo considero que esos marcos referenciales, ahí, para mí, o sea, personalmente yo tengo un límite, de que yo sé que hay diferencias, yo sé que hay más culturas, yo sé que hay formas diferentes a mí y que eso es diferente a mí, y bueno, eso está bien, yo sé cuáles son y eso es lo que tú haces. Pero personalmente tengo un límite. Por ejemplo, si la persona que él dijo se quiere poner un aro aquí en su boca, pues esa es la cultura de él y listo, porque él quiere y es su decisión. Yo acepto las culturas cuando son decisiones propias. Pues con eso, el lo acepto y lo quiso hacer, pero en eso de las niñas, estoy de acuerdo con él. O sea, las niñas no tienen decisión sobre nada. Una cosa es que le enseñes tu cultura. Bueno, es tu cultura y tú la aceptaste y lo vas a desarrollar, otra cosa es que tú no tengas decisión sobre nada. O sea, yo hago lo que me manden. | Showing acceptance and acknowledgement of cultural limitations towards differences |
| 50 | T | Sin embargo, eso hace parte de la cultura. Es algo, es complicado aceptarlo porque las diferencias culturales chocan con lo que conocen como bueno o malo, choca con valores establecidos, los derechos humanos con lo que tú y tu sociedad considera que es correcto, la cultura que debe ser. Entonces, para ti, es considerado mal porque la sociedad donde vives te ha inculcado el respeto hacia la libertad, es como si para ti, la otra cultura violara ese valor esencial, pero la forma como la otra sociedad ha establecido sus referentes culturales, les permite hacer ese tipo de prácticas porque la comunidad donde viven lo ha aceptado, esa ha sido su identidad cultural por años, y tu perspectiva, tu identidad | Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences Raising awareness of different cultural frameworks |

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| | | cultural está tratando de igualar las condiciones de dos identidades culturales distintas. | |
| 51 | S#24 | Es que lo que yo quiero que tengas claro es que esa práctica para ti es mala, pero por ser diferente no tiene que ser malo. O sea, tú lo diferente no lo puedes clasificar como algo malo, porque no está malo. Eso es diferente y todas sus prácticas, pero esa práctica en particular a ti te parece mala. Eso es totalmente diferente a lo que significa diferente. | Showing understanding and respect towards cultural differences |
| 52 | S#25 | (inaudible) | / |
| 53 | S#24 | Exacto, a lo que significa diferente. Tú no puedes decir que por ser diferente es algo malo porque ya eso sí, estaría equivocado. ¿Si me entiendes? Dentro de esas prácticas hay algo que a ti te parece malo y es súper respetable. Creo que a mí tampoco me gustaría tener esa cultura así, pero por clasificarlo como diferente no voy a decir que está malo. Eso si está completamente errado. | Showing understanding and respect towards cultural differences |
| 54 | T | Y algo que quiero que les quede claro es que aprender, chicos, aprender de otras no significa apropiarse de la cultura. Significa, tener el conocimiento shuuu de esas culturas shuuuu chicos, aprender sobre cultura es tener conocimientos culturales para poder entender las practicas diferentes, para poder entender por qué ellos actúan así y no como yo pienso. En ningún momento quiero imponer o una cultura quiere imponer otra. Eso no sería ideal. Porque ya uno ha crecido con una cultura, con una identidad cultural. Entonces, la idea es respetar lo que otro considere que es correcto. | Raising awareness of the importance of learning about cultures to avoid negative judgements towards cultural differences |
| 55 | S#25 | O sea que en definitiva podríamos decir que no hay culturas ni buenas ni malas sino diferente. | Showing understanding of cultural differences |
| 56 | T | Exacto | / |
| 57 | Ss | Lo entendiste, lo entendiste | / |
| 58 | T | Por último, recuerden que es importante respetar las diferencias sin juzgar negativamente. Mantengan su mente abierta e investiguen aquellas cosas culturales que no entienden. | Differentiating between acceptance and agreeing |

APPENDIX U

THE COCKTAIL PARTY SIMULATION OBSERVATION

OBSERVATION – The Cocktail Party Simulation
 Setting: BIA Undergraduate program at Universidad Libre
 Participants: students of the fourth English Level
 Date: September 24th, 2019
 Time: 8:45am – 9:15am
 Teacher and Observer: Yesenia Valarezo

| Turn # | Participant | Participation | Comments for analysis |
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| 1 | T | Ok, I'm going to recap what we did today. We performed a Cocktail Party simulation where participants played the roles of members of three companies, each from a different culture. You were trying to make business to get into, like to work together, but every company had different cultures, different beliefs, different identities. So, even though you had different identities, different cultures, you were trying everything that was possible to make business together. In this simulation, uh we had, we also that every culture or every company had to internalized some of the behaviors, beliefs, some of the attitudes that other cultures had. For example, you had to learn about nonverbal communication styles, which is when you touch while talking, when you're talking very close or very far from the other person, that's part of the notion of space. You also had to internalize the greeting protocols, how you greet. If you bow. If you shake hands, or if you hug. Also, you learned and practice cultural aspects that are deeper in the culture, like values, what you value, what you think it is important to you, your beliefs, and your social structures. It means, when you were talking, there were some people who were in a higher social status. So, related to gender roles, how people treat different sexes. For example, if it was male dominated. Who was male dominated? Which culture? | Summarizing what the students did on the Cocktail party simulation and then move to the discussion session. |

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| 2 | S#13 | Indigenous | Sharing information about the represented culture |
| 3 | T | So, that the indigenous culture was more male dominated. Female dominated? Which one? So, what culture was it? | Asking for more information about the different cultures |
| 4 | S#18 | Colombian | Sharing information |
| 5 | T | So, in this case was part of the Colombian culture. In this case, we used some fictional, not real, and some real aspects, traits, characteristics of the culture. And then, egalitarian? Which one? The? What culture was it? | Sharing information |
| 6 | S#23 | The American | Sharing information |
| 7 | S#6 | The American | Sharing information |
| 8 | T | The American, right. The American culture also had a few aspects that were not real, like their food taboos. So, the information can be applied for some cultures, some of them not, but the important thing is that what they all have different is that, the underline, the deeper beliefs, and how they think about objects, about destiny. For example, the indigenous culture believed that everything that happened was because of what? | Sharing information |
| 9 | S#13 | The sun, the gods | Sharing information |
| 10 | T | What about you? What did you believe in? | Asking for more information |
| 11 | S#23 | Science | Sharing information |
| 12 | T | And what about you? | Asking for more information |
| 13 | S#30 | Destiny | Sharing information |
| 14 | T | So, you see. Each culture had different ways of thinking and then, what do you think it's better. The reasons, and how you make decisions. So, how do you make decisions? | Sharing information |
| 15 | S#23 | By logical reasons | Sharing information |
| 16 | T | What about you? How do you make decisions? | Asking for more information |
| 17 | S#13 | Eh we meet each other and make decisions with all the members. | Sharing information |
| 18 | T | Ok, so you get together and you conscientiously make a decision. And what about you? | Asking for more information |

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| 19 | S#20 | Through feelings and luck. | Sharing information |
| 20 | T | So, for you, your decisions are based on feelings and what luck has for you. Ok. What your destiny will tell you to do. Now, through this party there were two principles that you probably realized about them, and we're going to talk about them. These two principles are for intercultural communication and management. It means how you deal with situations when you're making business. So, this is the first principle: Cultural values are relative, not absolute. What does it mean to you? | Introducing and asking about the first principle |
| 21 | S#22 | Uh it means that our cultural values are not the same as them. | Interpreting the meaning of the principle |
| 22 | T | OK, yes. So, it means that what is good for you (pointing at one student), may not be for you (pointing at another student) or for you (pointing at another student) | Rephrasing the student's interpretation |
| 23 | S#22 | Yes, it also means that in different contexts, the same values, may apply different, to different cultures, and eh depending on their environment, their context, their way of thinking, the same values, the same honesty, the same respect, they mean something different inside that culture. | Acknowledging awareness and understanding of how cultural values can change depending on people's culture and context. |
| 24 | T | Yes. I agree. Does anyone else want to add anything else? Ok. Let's see. At this party, you had a challenge and the challenge was: What is positive in one culture may be negative in another—and those meanings are not always obvious. Can you tell me an example? Of that, when you were interacting? Any one? | Presenting the challenge of the principle. |
| 25 | S#23 | When we are talking, we give our points of view. You know, when a person from a different culture gives an opinion and I not agree with it, then, I can't tell them no ah I am not agree with you and start like discussing because we are making business and that's not great for it. Then, I have to | Confusing the idea of accepting with agreeing |

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| | | pretend like I'm okay with it and just not make comments about it. | |
| 26 | T | I don't think that's a good way to go around it. It is fine to say you don't agree, so you can talk more about that until you find a way that you both agree. Remember that acceptance differences do not mean agreeing that. It is just important not to underestimate "menospreciar" someone's else opinions. Anyone else? | Explaining the difference between agreeing and accepting |
| 27 | S#20 | I realized that there was a little cultural shock, when for example, I tried to get very close from the person who came from the United States because they are not used to talk very close to strangers. | Showing self-awareness of how own behavior can be interpreted differently |
| 28 | T | So, you could see that. You could see that what you consider for you, it's good to talk close to the person, for other cultures may be something rude, may be something that is not good. So, we have an example here: The high value the American culture members place on private space and time causes them to act in ways that the other cultures perceive as rude. Did you realized you were waiting for the person who was going to initiate the party? How do you think American members felt? | Expanding the meaning of the challenge. Asking more information about how the cultures they represent might have felt |
| 29 | Ss | Ofendido | Showing reaction of other cultures |
| 30 | T | Offended | / |
| 31 | S#22 | Because the time for us is really worth it and we don't like to waste. | Showing awareness of the high value people have on time |
| 32 | T | So, time, listen, for some cultures, time is very important, they don't want to waste time. So, time could be seen for some cultures, very important and for other cultures, it may not represent so much value on it, but it is important not to generalize. Es importante que no generalicen. We cannot do that. Because if one particular culture does something, it does not mean that everyone in that culture is going to do the same. Now, another example. The | Explaining how cultural values can change depending on cultures. Reinforcing that cultures are heterogeneous |

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| | | American and Colombian indigenous cultures' polite behavior of avoiding eye contact. So, were you trying to avoid eye contact? | Presenting the example of particular behaviors of indigenous communities. |
| 33 | S#13 | Le miramos las orejas | Showing how indigenous communities represent respect towards others |
| 34 | T | Le miraron las orejas, ¿Se dieron cuenta que la cultura indígena le miraban las orejas, que no los miraban a los ojos? | Asking for more information about certain behaviors |
| 35 | S#16 | Ah sí sí | Acknowledging identifying behaviors of other cultures |
| 36 | T | ¿Cómo se sintieron? | Asking for more information about certain behaviors |
| 37 | S#1 | Mal porque cuando yo hablo miro a la persona a los ojos y me gusta que hagan lo mismo. | Showing self-awareness about cultural behaviors |
| 38 | S#16 | Mal. O sea, sí. | Showing self-awareness about cultural behaviors |
| 39 | S#9 | Yo me sentí inseguro. | Showing self-awareness about cultural behaviors |
| 40 | T | ¿Cómo te sentiste? | Asking for more information |
| 41 | S#31 | Inseguro porque no me miraba a los ojos. | Showing self-awareness about cultural behaviors |
| 42 | T | ¿Cómo te sentiste tú, S#1? | Asking for more information |
| 43 | S#1 | Extraño porque cuando yo hablo, yo hablo bastante, me gusta que me miren a los ojos y como no me estaban mirando | Showing self-awareness about cultural behaviors |
| 44 | T | Entonces, what did you interpret from that? ¿Qué interpretaste de eso, que no te estaban mirando? ¿Qué pensaste? | Asking for more information |
| 45 | S#1 | Profe, yo interprete que esa era su cultura y que para ellos estaba excelente eso, pero como no soy de esa cultura, yo lo veía como raro. | Interpreting cultural differences |
| 46 | T | ¿Si no hubieses sabido? | Asking for more information |
| 47 | S#7 | O sea que no le importaba lo que estaba diciendo | Message is not clear |
| 48 | S#28 | Yo no creo que uno diga que ese es su cultura. Uno lo primero que piensa es que como que irrespetuoso o algo así | Showing self-awareness about cultural behaviors |
| 49 | S#31 | Si | / |
| 50 | S#28 | Uno no está pensando que esta con otras culturas sino con una persona | Showing self-awareness about cultural behaviors |

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| 51 | T | Exacto exacto | / |
| 52 | S#25 | O desconfianza porque muchas veces la gente cuando está nerviosa o dice mentira no te mira a la cara | Interpreting cultural differences |
| 53 | S | aja | / |
| 54 | T | Well, some people may think that or they often interpret shuuu they interpret that those behaviors are associated to dishonesty, insecurity, or impoliteness. Algunas personas, esos comportamientos que no lo miran a los ojos puede ser visto como algo que es deshonesto, como lo que acabo de decir S#25, ¿cierto? Eh insecurity. Que no se sentía inseguro o que no es cortes. | Expanding the students' answers |
| 55 | S#1 | claro | / |
| 56 | T | Pero shuuuu escuchemos a la cultura por que no miraban a los ojos. So, you were not looking at them? | Asking for more information |
| 57 | Ss | Laughing S#13 | / |
| 58 | T | El grupo no es S#13 | / |
| 59 | S#13 | Exacto | / |
| 60 | Ss | Laughing S#2 tambien es de ese grupo | / |
| 61 | Ss | (inaudible) | / |
| 62 | T / Ss | laughing | / |
| 63 | T | Ok | / |
| 64 | S#8 | Porque es irrespetuoso mirar a la gente a los ojos | Sharing information |
| 65 | T | Ok. Entonces, miren los valores de algunas culturas indígenas que no miran a los ojos. So, ellos consideran que al no mirar a los ojos, eso es una clase de respeto hacia los demás. ¿En algún momento pensaron que ellos no miraron a los ojos porque era irrespeto? | Explaining cultural values related to the indigenous communities Asking for more information |
| 66 | Ss | No, no | Acknowledging of lack of awareness of cultural behaviors |
| 67 | S#28 | No, pensé que era por timidez | Acknowledging of lack of awareness of cultural behaviors |
| 68 | T | Pensaste que era por timidez, pero ahora podemos identificar, podemos saber, y respetar eso. Que hay algunas culturas que no miran a los ojos es porque piensan que así respetan a los demás. No mirar a los ojos es un, es algo que algunas comunidades tienen | Raising awareness of cultural behaviors |

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| | | más profundo en su cultura y es el respeto. Alright, from what we just discussed, in fact, there is nothing inherently positive or negative about time values or nonverbal behavior. De hecho, no hay nada de positivo ni negativo en lo que cada una de las otras culturas valora. La forma de comportarse de cada una de las culturas. No es ni positivo ni negativo para otros, simplemente es diferente, es su forma de actuar. Ahora, vimos unos retos. ¿Cómo podríamos ayudar a que nosotros identifiquemos estos aspectos culturales? ¿Y cómo podríamos resolverlos, estos challenges, estas rivalidades entre las culturas que vimos? Si estamos hablando que cultural values are relative, not absolute. | Asking the students to reflect on cultural challenges |
| 69 | S#28 | Por ejemplo, en el caso de nosotros que somos americanos y sabemos que vamos para Colombia, no se dónde estábamos, saber con quién vamos a hablar, como que investigar un poco sobre ellos. | Possible action to meet the challenge |
| 70 | T | Ok, what else can we do? | Asking for more information |
| 71 | S#21 | Pienso que preguntando. O sea, hablando con la otra persona, hacienda preguntas de, o sea, que por qué lo hacen. | Possible action to meet the challenge |
| 72 | T | Mmm aunque podría ser un poco difícil si apenas estas conociendo a la persona, aunque podría funcionar si lo haces de una manera en que muestres que estas interesado en su cultura. Aunque recuerda, es posible que la otra persona no vea las diferencias porque es algo cotidiano de su cultura. So, what else? | Difficulties of the possible action provided by the student Asking for more information |
| 73 | S#23 | So, preparing your own attitudes so that won't be offensive to other people | Possible action to meet the challenge |
| 74 | T | Ok, and how do you prepare yourself? | Asking for more information |
| 75 | S#23 | By learning about them, reading a lot about offensive things for the culture. | Possible action to meet the challenge |
| 76 | T | Ok, ¿Qué más? ¿Cómo podemos prepararnos a este principio? Ok. Here I | Providing possible actions to meet the challenge |

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| | | <p>have some keys you can use: Carefully observe others, including their words, actions, and nonverbal communication. ¿Como podíamos evidenciar que la otra cultura no quería que lo tocaran? Looking at their reactions. So, you need to observe others. Including their words, their actions, and nonverbal communication. If they touch, if they hug. Those kinds of things are observables. Another thing you can do is to withhold judgement about these observations. It means, think before speaking and do not judge or evaluate them, their behaviors. Avoid making assumptions about others' motives and intentions. Quiere decir, evitar hacer suposiciones negativas. Por ejemplo, algunos de ustedes asumieron que los de la cultura indígena no los vieron a los ojos porque se entían mal o por ejemplo, lo que dijo S#25, que algunos piensan que el no mirar a los ojos significa deshonestidad, cierto? Es importante evitar hacer ese tipo de evaluaciones. Entonces, tratar de evitar juzgar a las otras culturas y sus diferencias. Also, you can verify your tentative interpretations of others' words, actions, and nonverbal communication. Es decir, verificar las interpretaciones. ¿Como verificamos las interpretaciones?</p> | |
| 77 | S#31 | Viendolos, lo que hacen | Possible action to meet the challenge |
| | T | <p>Observando. También puede ser como dice S#23, by learning about them, reading about them. Ok, the next principle is: People react emotionally, not just rationally to cultural differences. What does it mean? ¿lo pudieron ver en la fiesta, las interacciones?</p> | <p>Providing possible actions to meet the challenge</p> <p>Introducing the second principle</p> |
| 78 | S#15 | They can take it personal | Interpreting what the principle means |
| 79 | T | What else? | Asking for more information |

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| 80 | S#7 | O sea, como viendo el estilo de su cultura | message is not clear |
| 81 | T | Mmmm I don't think so. Dice que las personas reaccionan emocionalmente y no solo racionalmente a las diferencias culturales. ¿Qué quiere decir eso? (teacher is waiting for a response). Básicamente, lo que dice este principio es que somos consiente de las diferencias y aun así que somos consciente de algunas diferencias culturales, al momento de actuar nuestras emociones son las que actúan. Por ejemplo, ustedes que representaban la cultura americana, estaban consiente que ellos eran de Colombia, ¿Cierto? Estaban conscientes que ellos, una de sus formas no verbales es el contacto físico mientras están hablando, como para establecer un vínculo con ellos. ¿Ustedes sabían eso? | Explaining the principle Students were not sure what the principle meant Asking about previous awareness on cultural nonverbal communication styles (ncs) |
| 82 | Ss | Si | Acknowledging awareness of ncs |
| 83 | T | Bueno, en ese momento ustedes estaban consiente. Entre comillas, estaban preparados para eso, pero al momento de interactuar, lo que predomino fueron las emociones. Quiere decir, por ejemplo, cuando observé su grupo vi algo particular. ¿S#15, como te sentiste? | Explaining the principle Asking for more information |
| 84 | S#15 | O sea incomoda. Quería que conservara su distancia. No es fácil acostumbrarse a su cultura así de rápido. Trate de dar a conocerlo, pero no lo lograba y tuve que decirle que no me tocara más. | Showing self-awareness of cultural behaviors |
| 85 | T | Entonces, al rechazar su forma de comportarse, ahí actuó tus emociones. S#16, ¿Cómo te sentiste tú en ese momento? | Asking for more information |
| 86 | S#16 | Yo me sentí mal porque me rechazaron. | Showing self-awareness of cultural behaviors |
| 87 | T | Ok, veo que se rien por esa situación, pero ¿creen que se reirían si eso de verdad sucediera? | Making the students reflect |
| 88 | Ss | No | / |

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| 89 | T | No, ¿Certo? Entonces, la idea es evitar esas situaciones. En resumen, ¿Cuál es el desafío aquí? Intellectual knowledge about cultural differences does not protect us from strong emotional responses to them. Emotional reactions are natural and inevitable. Intellectual knowledge. ¿Qué significa intercultural knowledge? Quiere decir que nosotros sabemos las diferencias culturales, estamos consiente que existen estas diferencias, pero en realidad eso no impide que nosotros tengamos ciertos comportamientos hacia algunas culturas cuando suceden esos encuentros porque nuestro estado emocional, incluso físico, puede afectar nuestro comportamiento. Por ejemplo, vi que S#5 miraba a la persona de una forma negativa | Explaining the challenge of the principle Providing example of student's attitude related to nonverbal communication styles |
| 90 | S#5 | Si, like excuse me? | Sharing information |
| 91 | T | Si, mira me estas tocando. Entonces, tienes un conocimiento intercultural que te dice que eso puede pasar, pero tus emociones ahí mismo, no quiere decir que te va a impedir que no lo hagas. Entonces, eso es importante. Ahora, ¿Cómo podemos solucionar eso? | Explaining the challenge of the principle |
| 92 | S#5 | Interactuando, ¿no? | Possible action to meet the challenge |
| 93 | T | What actions? | Asking for more information |
| 94 | S#5 | A pesar que yo me sentí incomodo, yo ya sabía, seguí hablando y ya. | Possible action to meet the challenge |
| 95 | T | So, what actions can you take to meet the challenge? | Asking for more information |
| 96 | S#23 | Lying | Possible action to meet the challenge |
| 97 | T | Lying? What do you mean? | Asking for more information |
| 98 | S#23 | When S#18 offered me food, uncooked food, and the culture I represented did not eat that food, I said I was allergic to it and didn't eat it. | Possible action to meet the challenge |
| 99 | T | So, according to S#23, a good way of doing that is lying. Why do you think that? | Asking for more information |

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| 100 | S#23 | Because if I want to make business with them, I think I cannot reject them. I think it would be rude for me to say no. So, I thought, they cannot make me eat it because I'm allergic. | Possible action to meet the challenge |
| 101 | T | Entonces, para ella su opción para no tener un encuentro intercultural fue mentir, una mentira piadosa. Decir que era alérgica a esa clase de comida para que no insistieran o le siguieran ofreciendo | Rephrasing the student's opinion |
| 102 | S#5 | Y la otra persona no se sintiera mal | Possible consequence of an action to meet the challenge |
| 103 | T | <p>Quiere decir, tu usaste tu conocimiento intercultural para buscar una solución que no hiciera a alguien infeliz o que causara conflicto. Sin embargo, no siempre se puede mentir. There are ways to meet the challenge. Una forma de enfrentar el desafío es to expect surprises, particularly, cultural and individual differences. Aun así tengan conocimiento intercultural, deben esperar sorpresas. No quiere decir que lo que han aprendido en estas clases ya ustedes están listos para interactuar con muchas personas de otras culturas. No, este es un proceso largo que se va desarrollando poco a poco. Dice, particularly, cultural and individual differences. ¿Que quiere decir esto? Que a pesar que cada uno de ustedes pertenece a una cultura, dentro de esa cultura hay muchas culturas, muchas formas de actuar, de pensar, de expresarse con el cuerpo. Por ejemplo, ustedes dos son de la misma cultura, pero pueden actuar diferente.</p> <p>Entonces, cada persona tiene sus propios valores, values, beliefs, creencias, attitudes, actitudes hacia las diferencias culturales. Another action is that you can anticipate that you will react emotionally to some cultural differences. También pueden anticiparse de como reaccionarían emocionalmente a esas diferencias culturales. Another action is to avoid offending or confusing others, practice not expressing your emotional responses openly or instantly. Esto es algo similar a lo que hizo S#23. Ella evito ofender a otros. En su caso mintió diciendo que era alérgica, pero hay otras formas. Podría explicarle a la otra persona por qué no lo acepta, y practicar no expresar sus respuestas de una forma emocional.</p> | Providing possible actions to meet the challenges |